

CABALISTIC DEPTH I -- VIRTUE

Marc Edmund Jones

This lesson is the first of a series of twenty-six (Class 80 in the Philosophy of Concepts, lessons 2001-2026) and it inaugurates a fifth and further background-organizing group of studies in the Sabian Glossary. This is advanced work suitable for any well-trained or careful student of conventional occultism, or for any Sabian aspirant who has carried his work faithfully through the five years of acolyte discipline. Of the preceding courses (Sabian Absolutes or Class 56, Occult Dichotomy or Class 62, Magic Squares or Class 71 and Corner Patterns or Class 77) the initial two will be helpful but are not necessary. The succeeding two however and this with one other to come are four that will form an integral whole, and each will be absolutely dependent on any that have preceded it. The present lesson is the first of four on the roots of character and it introduces the student to the first of these in the form of the foundation concept of cabalistic depth by which the entire twenty-five concepts of the second or Socratic magic square will be gained. Parenthetically this second magic square is so known because developed most definitely through the Plato's Socrates lessons or Class 30, although also used for the organization of the value in personality through the third year of the acolyte work. The phrase cabalistic depth is a convenience of the present series of lessons, and by it is indicated the dependence of living capacity on actuality of living. In other words the first magic square is an organization of experience whereas this is the ordering character. Character is the mastery of experience in potentiality and character is thus in an absolute sense the depth of experience but depth in the form of a constant and only to be identified in patterning or cabalistically. Cabalistic depth therefore is here the designation of human character in its ultimate or corner pattern, and the fulcrum or basic corner of character is to be found in virtue as such is the beginning and end of the Socratic quest. Health is the basic corner of experience and virtue is the fundamental root of character. Indeed human character at its very worst must possess at least the solid virtue of an absolute fidelity to the warping of the consciousness, since the life which is utterly warped is totally anarchistic and thus without the slightest sustainment aside from its own inner power or self-propulsion. Thus society is wholly its enemy. Virtue is health in terms of the depth of being and virtue is to character what health is to experience. In consequence a reality of personal virtue is the first and absolutely constant root of any and all development of character or cabalistic depth in the self, and all occult work in one measure or another must begin with the culture or awakening of virtue. Such cannot be a conformity to some set of human standards but like health is the normally inexpressible and non-conscious basis all self-aware individualized being.

Virtue in its most simple concept-nature may be taken as pure cabalistic well-being or the root of character on the level of absolute character. It is and must be the term of ultimate reference or the root of all consideration or recognition of personality. The patterning of character or the cabalistic establishment of definite selfhood has virtue for its cornerstone, and it therefore becomes evident that here is not a virtue nor virtuousness as a social measure in a comparison of personalities but a fundamental reality of the character or conscious being in the form of a basic cornering or squaring of the self to all-being or a constant in the orientation of depth.

Personality in its depth of well-being is absolute or anarchistic on the lowest planes and inspiring or organizing on the highest. Virtue is the utter core of self-consciousness whether so recognized or not. Character is absolutely constant in its minimal self-contemplation or instinctive self-realization. It is this and not any satisfaction found in an ulterior allegiance to an exterior ideal that is the first root in true personality. The border concept determining this conception is fact as the basic level of character and on this foundation of the real in terms of the practical the organization of the depth of being is virtue *per se*.

The concept of virtue thus is found on the ground level of personality, but by what agency is it to be built on any conscious mobilization of the personality? Obviously there is more to virtue than the innermost sense of individuality. The answer lies in the distribution of the individual sequence as illustrated through the two prior series, and the border concept of this vertical series is initially the situation by which health is known consciously and enjoyed and utilized subconsciously. Situation is the classification of virtue and the virtue which is the root of personality is not the ordering of the self at the hands of the general outer complex but rather the ordering of the complex or the revelation of the constancy of self in an inner and eternal virtue through the power of such in terms of character to know the external complex basically and enduringly only in and through the opportunity and potentiality of the selfhood. Virtue is the fact of root personality in a constancy of situation. Alignments of experience are forever shifting but whatever the shift the revelation of the self in virtue is constant. Man possesses a foundation in genuine character and in virtue his character is found at basic anchorage.

On the rather fixed pattern of these twenty-six lessons the student is now brought to the consideration of what the concept reveals by way of injudicious expression of personality or character when fundamentally untrue to itself and superficial fearfully opportunist, careless, transitory and the like. Here is virtue in its deficiency or basic character in large measure pushed aside and the being trimming to false virtues of worldly success, passing popularity, exercise of power or advantage and the like. Whereas the true virtue is an absolute inner and basic constancy in the character, the idle or superficial virtue is marked in the false or violent distinctions of life such as notoriety rather than depth of regard, ill-fame rather than genuine reputation, cunning or surface cleverness rather than any actual skill in living, and the like. Virtue stands at its greatest deficiency in man's craving for attention or his willingness to resort almost to any means to focus the passing interest on himself. When the orientation of depth of character is lacking the personality responds to the cheap and the shallow and in bondage to the ephemeral destroys any real root in the character. Virtue is therefore an aspect of true personality and not an achievement of self.

The actuality of virtue is the constant perfection of personality or the continual evidence of being sustained in a worthy character. Distinction is never a matter of fancy or the fad of the moment but always is a recognition compelled from the constant depth in others. It gains equal recognition from enemies and detractors and where there is no enmity it will surmount any degree of personal dislike. Virtue gains respect even if such respect be expressed in deliberate misinterpretation or distortion. The basic well-being of personality is insulated to all surrounding upset. It certifies to itself in its supreme capacity for constancy under stress.

CABALISTIC DEPTH II -- CAPACITY

Marc Edmund Jones

This lesson is the second of four on the roots of character and it introduces the student to the primary aspects of character's evidence of itself to itself. Virtue as the root of roots in true personality cannot be self-conscious but capacity is the basic self-awareness of character as such. Whatever there may be of individualized human nature it, in its irreducible reality, is no more than a basic capacity to be. Character is capacity in the underlying complex of being. Not only has it continuance of being but in any given set of relationships it is resource in terms of continuance. The individual who stands up under trouble is manifesting the quality of his character or "continuing to be" under stress and revealing capacity of personality. It becomes evident therefore at this beginning of the analysis of depth in human nature that the concepts evolve and expand out of each other in precisely the same fashion as on the lower level of experience, and it also will be seen that each concept of character has an exact and illuminating correspondence to the equivalent concept of experience. Virtue was observed to be the health of the pure depth of personality, and by the same token it will be clear that capacity is the godliness or inherent higher orientation of this same pure depth of personality. The capacity of the being is not an endowment or a talent although superficially it will often seem to be so but instead is the perfection of co-operative functioning in the roots of personality. It is not what is conditioned into being or the false capacity of directed habits and instincts but the natural flow of personality towards an expression in which the deeper roots of the being may enjoy or exercise their working together with the All. Virtue as the foundation root of character is static and without necessity or reason for self-realization but virtue in its awakening to being as individualized in a complex of being becomes capacity or the untrammelled and wholly virtuous outflow of personality on the most primitive of its levels. Virtue in capacity is self-resource or the depth of godliness by which the individual may be all things to all being in a subjective as well as objective fashion. It is capacity as outwardly recognized for good or ill but inwardly it is virtue in terms of livingness and eternal not in conformity to man's standards and codes but in co-operation with the whole inner sweep of nature.

The border concept of level or ground by which capacity is to be identified and established in correct realization is fact, and with virtue the root character of man in capacity is a charting of the practical or immediately knowable aspect of depth in being or the every-day reality of personality's roots. In a broad way the capacity of man is his cabalistic well-being in habit or accustomed self-realization. This most simply is instinct or intuition or capacity at its blind or unreasoning first stirrings. And for the development of a genuine root capacity it is necessary to stimulate the being through the instinctive or intuitional stirrings of consciousness. In Plato's Socrates the lesson on Capacity builds on the illustration used by Plato in his dialogue Mena in which case the untutored slave by the agency of a simple diagram is brought to see the truth of the abstract forty-seventh proposition of Euclid. The very first canon of occult instruction is that all knowledge is possible to all men and this is a matter of an awakening of pure capacity which must occur at the beginning of all occult development of personality. It is not the unfounded affirmation of a human gift for gaining the outer factual structure of knowledge without a conditioning drill of the

fact-retaining faculties but the inherent capacity possessed by everyone for grasping instinctively and intuitively the basic idea of anything at all. Here is eternal knowledge, rooted in depth or personality beginning the fact of its self-expression in its own inner and primitive level.

The border concept for capacity in its distribution of the individual sequence on the given level or ground is action, and the transition from virtue to capacity is one from situation to the activity of depth. The self's infinite resource in self is virtue but the infinite ramification of such in the form of a depth resourcefulness is an expansion of self or a realization of personality and a fulfillment of being as action. Here is a lesson the aspirant often fails to learn, and as a result his development may be retarded through all his long futile seeking to add pseudo-perfection to a nascent but whole perfection already existent in the virtue at the core of his personality. Any addition to perfection is in an expansion or an activity, and the way to this activity is through capacity or a willingness to act and an ability to live so that activity of living is inevitable. The basic expansion of character is not a retraction to source nor conformity even to the most meritorious of alien considerations but ever and always the natural and free and so divine flow of personality out from its innermost depths. This and this alone is capacity and therefore the occult dictum is set up that whatever is not used of the invisible and spiritual values of life is by that lack of use irretrievably lost whereas that which is used even if not possessed is by that use gained and regained. Here is the entire technique of New Thought or a totally abstract culture of pure capacity.

Man's sustainment of his deficiency in the light of this concept of capacity may now be found to be an inner lack of self-reliance or a subjective surrender to inimical reality. Whenever the world is taken from a coolly dispassionate and exterior point of view the outstanding impression must be of the risk and competition of existence. To this a conventional maturity or an approaching senility will inevitably surrender. The greatest prayer in life from all but the young is for security, and the outstanding cruelty and heartlessness of human kind may always be traced back to the inferiority complex called into subconscious or conscious being by the spectre of universal surface insecurity. There are philosophies and religious expressions dodging this issue in the erection of an absolute fatalism but man naturally will be seen a victim of those terrors that beset his existence. Forgotten is the sense of capacity characteristic of normal childhood and youth, and with such forgetting is the spiritual death of which the physical end is but a reflection and a release. Occultism for its active establishment of the roots of character on an immortal level in cabalistic depth must therefore above all things stir and renew man's basic capacity.

The actuality or positive expression of capacity is in the sacrifice by which all initiates are known or the gift of a real or non-self-seeking sharing by which every aspirant best gains the fellowship of his own soul. Capacity is the absolute root of self in self-discovery. It is personality with roots unlimited in their cosmic supply. It is character in an active intimation of its own conscious immortality. For a more complete sense of capacity the occult student turns to greater and greater expansive realms of interest and expression. He becomes universal in the exterior realm of everyday, and is thereby active in eternal being within.

CABALISTIC DEPTH III -- CONTROL

Marc Edmund Jones

This lesson is the third of four on the roots of character, and it introduces the student to the underlying vitality of personality or that which is manifest in its capacity to rectify all things at their source in Self. Control is not a policeman faculty nor an imposition of higher will in any form whatsoever, but rather it is a direction of the activity of cooperation and a development of the activity of expansion. Virtue is the integrity of Source, capacity is the general expansion of virtue and control is the expression of a further virtue in the expansion. Its rectification is through an increase in the sense or consciousness of inward absoluteness or dynamic as opposed to static virtue. Control is the resolution of all things to pertinency or is the increasing personality of basic capacity. The individual who reveals a full measure of control in his life is the one who has organized his capacity and expanded his root expansion in a larger dimension of being. With capacity the character may be assured of its own continuance and with control the character may be confident of its own fellowship in realms of a definitely personal interest. After all capacity is impersonal, animal and basically structural but control is ideal, intelligent and a matter of individual choice and will. In the way that virtue has been seen to be the depth of health, and capacity the depth of godliness, so control is the depth of spontaneity. In its depth the free or spontaneous out pressing of nascent expressions of the individual is in the realms of depth and in terms of the values of character rather than its physical actuality. Control is therefore a freedom of skill, a fluidity of inspiration and an untrammelled degree of ideal experimentation in living action. Here is the root depth in basic ingenuousness or soul purity with the being unhampered by any sort of external conditioning or any latent inner sense of ulterior or scheming motive and impulsion. When the depth of personality is spontaneous the being is thereby rectified directly at Source, and the resulting expansion in self-discovery is without intermediate or limiting involvements. Control in terms of selfhood is such rectification seen as a total unification of the self in the reality of the moment and in terms of social action and living it is a confidence-compelling evidence of a capacity ordered at Source. In the unplumbed being of absolute depth there is an immediate touch in the universal, and this provides control as a definite virtue of the conscious personality and of the being in its warmth of immediate association. Whatever is realized or known in life is somewhat conditioned by the complex through which the realization or knowing has come but in true control there is a direction of life by the unrealized constants of eternal Source. Control is actuation by an infinite potentiality of expanded expression in the absolute root of all selfhood.

The border concept of level or ground by which control is to be identified and established in correct realization is fact, and with virtue and capacity the root character of man in control is a basing or the practical or immediately knowable aspect of depth in being or the everyday expression of personality's roots. In a broad way the control of man is his cabalistic well-being in emotion or individualized self-realization and self-manifestation. In rather loose and superficial terminology this is recklessness and self-assurance or control in primitive and haphazard coalescence of itself. In its falsest aspect control is still some measure of itself. The utter egotist may be ridiculous in his efforts but nonetheless he is mobilizing at Source. His difficulty is not within himself but with

his enmeshment in superficial factors. The occult development of control like the training of any skill is in a constancy of practice or a sense of a virtue expanded in a capacity and captured as a control. At base control is an emotion. As deep feeling may flame to a point of absolute uncompromising direction of interest so control in its perfection is an utterly spontaneous impulsion at Source. Control is not a discipline or limitation primarily but a total freedom in centering. Controlled effort of the ideal sort is never at tension but in absolute freedom of release as a phenomenon unusually evident in acts that are wholly the result of inspiration or of breath of fellow-feeling as in patriotism, the carnival spirit, sportsmanship and the like.

The border concept of control in its distribution of the individual sequence on the given level or ground is association, and the transition from capacity to control is one from action to social rectification of the action or the superficial touch with Source through the constants in racial experience and the deep or eternal rectification at root in an ordering at the hands of the universal elements in human nature. Here is the character in basic co-operation or an expansion not only of the individuality in its difference but its controlled expansion in its fellowship or like-feeling through the emotional roots or realization of personality in and through participation in the All or Source as universal in fulfillment of Source as particular. This is the animal depth of man with his character a control of his nature that of itself and in its animal roots is identical for all the individuals making up the given racial stream. The association of personality on the root level of fact is by means of the constants in character and rectification through and with these constants is control of the life leading to vicarious experience, utilization of the racial wisdom, and self-expression in the conservation of the values that permit its sharing by others.

Man's sustainment of his deficiency in the light of this concept of control may now be found in lack of value-expression or an inability to survey the life in conceptions of victory rather than defeat and failure to anchor the expectation of experience ahead in constants of value. The life devoid of ambition is thus deficient in control and is marked as a life separated from its own roots in character. Any individual who nurses his grievances or dwells on the treatment he has had at the hands of his fellowmen is advertising his non-possession of this control. Whenever being is reduced to a sense of dependence on others and on external life has failed to establish its control. It is unable to manifest its capacity or establish its virtue. It is because of these considerations that Jesus definitely taught that man was to have no anxiety and no undercurrent of fear in his expectation. Control is not a lack of foresightedness or alertness to possible ill, but is a constant and full realization of personality's sure roots.

The actuality or positive expression of control is in the sense of invisible protection characteristic of an initiate and early developed by any seeker on the path. The exalted life is not protected from evil but from the consequence of evil as an evil-constant. Through control in other words all so-called evil is ordered and rectified until manifest as good. It is neither feared nor avoided but ignored until its definite contact with the life is indication of a first step in its ordering towards the good. Control is an absolute root in self-recognition and basically a self-expression in the depths of pattern and conserving all being in its own constants.

CABALISTIC DEPTH IV -- WISDOM

Marc Edmund Jones

This lesson is the fourth of four on the roots of character, and it introduces the student to the practical rounding out of personality in a living or surviving experience. This is a step above the vicarious participation in things or the possession and use of that faculty of imagination by which man rises and progresses beyond the animality of mere physical existence, and it might be described loosely as the non-necessity of specific experience or be seen more accurately as a power of vicarious generalization and the growth or development of control into wisdom. The possessor of a wise observation or schooled evaluation in his living is not one who is detached from experience as a non-participant or as having no interest in the life involvement of his fellows but rather is one who has carried vicarious experience to a point of anticipation and who for the major part gains his mastery of being through a sort of super-vicariousness. This is seeing in imagination the possibilities of the one or another way of procedure and decision, and by real anticipation of imagination or almost an instinctive or automatic guidance of life and expression by principle at length resolving the actuality of personality into a personalization of that total complex of self and environment or that aggregate of principle that with self has a common and eternal Source. Wisdom is a proper happy familiarity with the totality of things and not a fortuitous possession of some advantageous way of going. Wisdom is the depth of responsibility or a responsible sense in the under-stratum of the whole of all things, it is the evolution of self into a surviving capacity that is not so much a matter of life on a different plane as it is the actuality of an immortal state. With wisdom in its ultimate the individual possesses an inner fulcrum by which he can move the world to his will. With no loss of objective or satisfaction he similarly may move self to a more advantageous point of participation in the world-flow of life in general. Here is no withdrawal from life and no graduation to a place in the gallery, but an intensified and expanded participation in enduring and surviving aspects of experience. Whatever is ephemeral and of the moment is increasingly seen as such and maneuvered into a subordinate and unnoticed part of the whole, but what is of eternal vitality is drawn more and more into a partnership with the being through this approach to totality in depth. Wisdom is a matter of perspective but a subjective and Cabalistic perspective and a participation in eternal pattern at root. Virtue has been able to expand from its root of capacity and take on an ordering and directing function as control. Now it serves as the core for an enduring and eternal completeness of self and all things in wisdom.

The border concept of level or ground by which wisdom is to be identified and established in correct realization is fact and with virtue, capacity and control the root as character of man in wisdom is an establishment again of the practical and immediately knowable aspect of the depth in being or the common conservation of personality's roots. There must be a definite fact in character at depth, and this is fundamentally a matter of survival or of an individualization in which the freedom of the depth of being is preserved. In a broad way the wisdom of man is his cabalistic well-being in and through intelligence or a superiority to circumstances and environment in the sense of a survival of self over and above the persistence of anything limiting and conditioning the self. Here is the ideal in persistence or the idea as more enduring than its expression or manifestation. The well-being of man's ideas is dependent on his power to accept them without acknowledging the limitation of the agencies transmitting

them to him. Hence the cabalistic well being of intelligence is the pure or absolutely patterned and vicarious acceptance and organization of ideas. Loosely this is no more than an individual's thinking for himself or his freedom from any depth of prejudice or rigidity in point of view. The mind that is anarchistic and totally unsocial is lacking in control but yet is groping towards wisdom. Indeed, an early stupidity often is precursor of a later extreme mental brilliance. Wisdom is not the possession of great knowledge but always is a way of possession in knowledge or an instinct for squaring realization with the purest and deepest lines of inner pattern. Thus it is typified sometimes by the clear seeing of a little child. Here is depth at its true human stage, and potentially without limitation by anything other than itself.

The border concept for wisdom in its distribution of the individual sequence on the given level or ground is cognition, and the transition from control to wisdom is one from the social discipline of the former to the correct or sound independence of the latter or from the immaturity of the soul groping to have apperception of itself to the adulthood of a consciousness that has found its own Source consciously and thereby become able to recognize the commonness and unity of pattern and direction in the reality of inner being and the no-less-real complex of outer experience. Unity becomes no longer a phenomenon of constants in the dependence of life on its conditioning relationships but suddenly reveals itself as the recapitulative enhancement of the genius of the whole in the part with the part thereby knowing wholeness and existence becoming personal or taking on character and surviving as an individual reality. The utterly real is necessarily utterly shared, and in all that is short of the utter the approach to the utter is in a degree of sharing. Wisdom is the human aspect of depth in fact because wisdom is always utterness of approach to sharing. Here is character in basic realization. The wise individual shares the fruits of folly and intelligence with equal eternal value and gives to others and takes from them the absoluteness of personality as utter survival.

Man's sustainment of his deficiency in the light of this concept of wisdom may be found in the average person's unwillingness to share in uncertainty. Everyone is free and proud to give to all and take from all in any experiences of absolute orientation in life. The hero sure in his achievement is always gracious and the successful man certain in his position is always generous. But men in general and especially with half-caught success or mere luck in achievement are unable to reach out their fellowship. They seek to crystallize their position by force or to exact bitter penalty for any uncomfortableness of situation. They shut out utterly any possible fruits of wisdom or dividends of intelligence. When there is sense of humor and where ill-luck is shared constructively wisdom enters.

The actuality of positive expression of wisdom is in the happiness of at least an intuition of invisible ordering, and this has a very common expression in the luck resulting from an instinctive or happy manifestation of the wisdom. There must be in genuine wisdom an absolute self-organization of being or a conscious or unconscious conformity to eternal pattern, and this may be unattainable in idea or intellectually and yet conserved in an attitude or a mode of happy participation and an anticipation of enduring values or an appreciation of what life gives along the way. Depth of pattern is dependent on a freedom of self in its inner touch with self.

CABALISTIC DEPTH V -- INSIGHT

Marc Edmund Jones

This Lesson is the first of four on the branches of character, and it introduces the student to the second of the levels in the Socratic magic square and to the sublimation of the factors in the roots of character. The present identification of the four levels in terms of the parts of the tree is a pure convenience and suggested by the peculiar aptness of the term roots and offering not so obvious but equally telling term for the basic distinctions in a moving upward towards principle from fact. The branches of character are the open and overt general participations of character in the life of everyday or the general ground for real consciousness, and personality must necessarily be developed as much in its branch as in its root. The beginning of personality's being in consciousness is a general and normally inarticulate sense of presence superficially speaking in a complex of existence larger than its own. This is insight or self-recognition in an intuition of the external. Man in his individual growth will establish ideals for himself, and often set up and carry out a very definite plan of life. But usually the road taken by life in its branching is the result of an inner response to impulse or a subconscious conformity to an insight into the possibilities ahead, and where there is real planning and conscious life-direction such is largely in response to the same inner and intangible core of out-branching. This is so marked that it is expressed by Eastern philosophy in terms of karma and explained as the occult of experience gained in prior conscious existence. But whatever the original cause may be there is within man this virtue in his branching or outgrowth of personality or an inner view of the potentialities of his character which superficially is the insight of the present analysis. On the roots of the being is erected a superstructure of personality, and the branching expressions of root being in and through this are the substance of the art of life or the grace of existence, and the touch to the ideal while still operating on the foundations of fact where the individual grows into a genuine consummation of himself the insight is the foundation of an art of life that in truth is virtue on a higher level. In such a case the life is ordered continually to a constant norm in value and self-expression. The insight is almost and in fact may be a definite gift of seership. But for the ordinary man there are the moments of insight when life's clear to him in terms of his superstructure of personality, and for his everyday being he has an eternal view that gives genuine reality to his conscious life. In the way that virtue is the depth of health so insight is the depth of romance. In the Ibn Gabirol magic square the consciousness has been seen colored to its eternal enlargement by romance and now the conscious life in its depth or true human character is seen also colored to immortality by its degree of insight.

The border concept of level or ground by which insight is to be identified and established in a correct realization is beauty, and in this border concept the being is seen in terms of the extra and the added element by which personality in its branch begins to be more than the mere physical effluence or animal being of average individual functioning. Here is the practical and immediately usable aspect of the depth in being or the sense of a transcendence of existence even in existence. Thus man cornered by life can say, "You may kill me, but in death my spirit escapes you". In all experience the being may feel that it is in imagination and appreciation totally unbound and potentially free. Beauty in terms of the depth of being is a

tangible transcendence of all superficial aspects of the being or an escape not to other and in turn limiting conditions but into personality and into a definite branching of the roots of character. To illustrate this process it is possible to turn to the old man sated with life and contrast him with the youth for whom there is never but one answer to a problem. The elder has seen life and his personality has branched out therefore he is resourceful in self if but in memory or the destructive or negative form of insight. He is mellowed and is living insight. The youth without real branching of his character feels a deep sense of dependence and frantically demands recognition of his roots and a literal conformity to his ideal for absolute but surface assurance. Insight is cabalistic resource and it must be gained early in life.

The border concept for insight in its distribution of the individual sequence on the given level or ground is situation and therefore it is seen that insight is a sublimation of virtue as a fact already suggested. As the roots of character need situation at core so do the branches. Situation after all is a point of starting or a moment brought to reality and in situation there is a reality totally apart from the circumstances by which the definite situation is identified. In virtue the need of personality is an absoluteness of fundamental trueness to self, and in insight the need of personality is an absolute trueness of point of view or perspective or reference in values. Here depth *per se* is an issue, and in human experience it is unimportant what the nature of the expression of the depth may be. Man must perforce go deep. Hence in the world's religious experience the conceptions of God, man's fate and opportunity, purpose of the world, nature of the spiritual life, etc., etc., are of themselves widely varied and often flatly contradictory to each other. But yet all religion leads men to true depth if it is a real religion, and it should be evident that the development of insight as a higher virtue is the necessity of the holy life but no particular or literal way of going. There must be an extra and added element in the life if there is to be any genuine branching of personality and the beginning of this is "insight."

Man's sustainment of his deficiency in the light of this concept of insight may be found in human nature's desperate clinging to the fact rather than the beauty of insight's experience. Men would rather predict the course of events than understand the development of individual and racial character and in occultism there are those whose total interest is psychism, divination and the like or whose whole motive is somehow to gain an inner track in the competitions of surface existence. Insight is co-operation with the higher and participation in the extra-and-added realities and never a mere skill in superficial forecast. Accuracy of surface estimation of things follows on the development of insight naturally, but such is and must be secondary. Insight itself is not ulterior.

The actuality or positive expression of insight is in the form of a virtue in beauty or a capacity to see in and through to the ultimate good in all things and to order them in the inner realm to the constructive place they must have somewhere in eternal pattern. Insight leads encouragement of a true grace in living, and a sympathy with the enduring and a freedom from the transiently hampering. Insight is the beginning of a real personal transcendence or a working with the extra and added rather than bare and conditioned elements of life. Cabalistic depth here is livingly personal and character here immediately is touched to immortality.

CABALISTIC DEPTH VI -- REVERENCE

Marc Edmund Jones

This lesson is the second of four on the branches of character, and it introduces the student to the element of expansion in the art of life. Here is the development of the effective higher in personality or the foundation level not of personality itself but of character in its extra-and-added resource. The core of this has been seen in insight exactly as virtue has been the foundational core of personality itself and health the core of the whole of objective being. But insight like virtue and health has no great dynamic reality. It is the start but hardly the actual expression of the effective higher as such. The individual is dependent upon his sensitiveness of view into things for any launching of self into sublimated expression, but he may possess this power of the inner look and never make a move towards any real participation in the sublimated life. The seeker is in distinct need for a first or general expansion of the sense of sublimation, and this in terms of an art of life is the basic reverence by which higher soul-sensitiveness is most effectively known in the world of everyday. In reference to Ibn Gabirol magic square there is here the depth of initiation, and certainly it is true of the seeker that his art or gentility of higher expression is to be marked in an obvious and cultured fellowship with the intangible reality in everything touched and indeed even in the most evanescent and passing experience. Reverence is a sort of gentleness in living and not a fear of touch or lack of robustness in reality. It is a definite feeling through to the nascent sublimation in all other things or an instinctive but conscious at-one-ment with reality on a deeper plane or more enduring level. The seeker is reverent even in his destruction. He is grateful inwardly and effectively to the food he eats and to the material he builds into the structures of his own ideas and purposes. He is respectful to what may be totally hidden in the complex of life or the inner reality that often is but a vague and unformed ideal since this he yet will know in fellowship. He meets all things on their own planes but on such planes he erects the fellowship which is of his own sublimated level. Reverence is the real experience of insight or the definite expansion of the art of living in a growing superstructure of personality. It is the free and simple branching of self on a level of the higher, since while there are great difficulties in adjusting varying factors of selfhood on the competitive plane of physical being there is clear and simple fellowship to be had with all in and through a broad respect for eternal being or reverence for spiritual reality to be symbolized in every life contact.

The border concept of level or ground by which reverence is to be identified and established in a correct realization is beauty, and in reverence is to be seen the common or instinctive consciousness of the extra-or-added elements behind all normal and even unattractive passing phenomena. The outbranching of the personality in its superstructure must be in a consistency of beauty. There can be no living of extra-and-added values unless in fellowship with them that depend on a constancy of their recognition on every hand and by every agency of contact. The seeker is not called on to compromise standards or to confuse the universality of the inner life with any superficial commonness. He is not challenged to dwell in the muck of human passions nor to wallow in the limitations of self-seeking thoughts, ambitions, competitive and destructive idealizations. But neither is he to seek the higher by a physical withdrawal in distaste from whatever the basic gravitations of life may bring to the border of his consciousness. Reverence is not a selection of the experiences of life but rather a selection of inner reactions to them. It is an

organization of the inner being or a clarification of selfhood through an expansion of insight into a living insight of the personality with man at length able to travel unsullied in the most dismal of human predicaments if such happens to his lot because of the power of his reverence for the reality behind life's phenomena. His companion may be a murderer or one sunk in pitiful bondage to every enslaving appetite of the senses but in his companionship with such the ground is sublimated. Fellowship is with the flickering intuitions of the higher or the gropings after an art of living whereby for the moment the unfortunate possesses the same reverence as the seeker and perhaps even is touched to the higher in a subtle or inner way. The initiate may join freely as did Jesus in eating, drinking and superficial freedoms of human intercourse, but in reality it is an inward fellowship that primarily is active and thus the touch is upward or an extra and added touch to beauty with a real reverence because it is able eternally to find that to revere in even the lowest of all things.

The border concept for reverence in its distribution of the individual sequence on the given level or ground is action, and therefore a necessity for doing is stressed in all definite practice of reverence. Whatever else it is expanding insight and sublimating initiation it is busy. The student who merely is reverent when the mood strikes him is not by any mean of means on a sublimated level of his being. The deep call of a cathedral to a spirit of worship is a phenomenon of the surface senses or the exterior conditioning of man. The concept of reverence here is of the living and active operation of a branching out to fellowship in every least channel of life. Reverence is a sublimating development upward of capacity and it is above all else the human capacity of the beauty level or a state of being in which the self may establish invisible and higher fellowship with any and all things. Reverence is depth as process and insight as a common and practical and ceaselessly active fellowship with extra-and-added values.

Man's sustainment of his deficiency in the light of this concept of reverence may be identified in the grasping of the shadow or the reality or the worship of empty forms or the clinging to meaningless and futile sensations of inner satisfaction as pseudo-reverential communing with higher reality. The catering to adulation which is so common in religious and occult fields is merely toying with human sensual expressions and far removed from any real reverence. The establishment of a hush is not often a contribution to inner or eternal fellowship but usually is the reverse as it pushes others apart to cater to the vagaries of sensationalism, trim to the weakness of will in a ceasing of effort and slip into non-action in supposed communion with the higher or a pure phantasy of values at best.

The actuality or positive expression of reverence is in a capacity in beauty or a never-tiring and constantly eager outbranching into the higher potentialities of everything. So much has been said in the lesson over and over again. Outwardly this is not tribute or self-surrender of any sort, and neither is it dissimulation. Reverence is inner reality. Its outer mark is a smoothness of fellowship and ease of understanding or co-operation in end result that superficially might seem almost a complete immolation of self in life. The personality is maintained not by any dignified withdrawal but by the very perfection of an inward whole participation.

CABALISTIC DEPTH VII -- DIRECTION

Marc Edmund Jones

This lesson is the third of four on the branches of character, and it introduces the student to the element of personal or enjoyable reality in the art of life. The effective higher is now to become a higher of immediate participation or an effective absolute. Character is to be potently aware of itself. Such is direction in contrast with reverence. Both insight and reverence are exteriorly pointed in their reference but now reference is to be within the self in a fullness of personality at a stage of living completeness, and in direction and the concept to follow the personality is to be seen utterly resourceful in self or its own being. There is a degree of exterior reference in direction but only in objectification and identification of a reality that is in no way dependent on the exterior. When personality looks out from itself in its direction it is not yielding allegiance nor is it contemplating values. It is merely indicating symbols of itself. The superstructure of personality is here a living experience with the call of life to life being in mutual recognition or completeness mutually recognizable. Thus it is that the character of one touched by the Eternal at this stage is utterly generous. It gives a fullest recognition to any other in even the most feeble attempt at self improvement. No longer is anything competitive but all is illustrative. Achievement elsewhere is encouragement to achievement at hand and contact with success is stimulating rather than awing and with virtue or talent pleasing rather than disturbing or serving to awaken jealous pettiness. Direction is the increasing greater potentiality of the personality in its branching or a giving of eternal purpose to all effort in an immortal pointing or all acceptance of values. Here is the depth of devotion in direction as effective absolute is a sublimated or higher devotion to what is wholly and utterly known on this level at Source. Devotion is of men in a realm of animal or practical being and direction is of personality in a realm of angelic or immortal associations. Here is the out-branching of the eternal nature as against the outgroping of the practical man. Direction is the soul alive or the inner depth of man active in its self-consummation. Direction is absolute effectively because the measure is of the branches and not of the roots, and because the response of existence has been moved from exterior or ephemeral conditioning to interior or ideal conformity to principle. The seeker on the path must give direction to his life because otherwise he is without independence or real selfhood or character. In direction the higher is answerable only to itself and the personality is above all hazard in physical existence or in ideal substantiation.

The border concept of level or ground by which direction is to be identified and established in a correct realization is beauty, and in direction is to be seen the self-conscious or individualized consciousness of the extra-or-added elements manifest in the passing phenomena of life. On its lowest level this is no more than a self-conscious sensitiveness in which an individual is forever seeing himself concerned in whatever may occur. He fabricates and puts on the cap of all possible involvement. But as the higher becomes a real absolute realization and as he views all things through the clarifying direction of his being man is able to touch experience in terms of a potentiality recognized in others and stimulated in himself. This is the cabalistic resource in emotion or the power of the human soul to take any cause and make such its own and to cooperate in principle

with every tendency of personality or character. The depth of desire is to be seen in direction since the absolute pointing of the life is the wish of the life in the broadest analysis. On this level of conscious participation in extra-and-added elements the transition is from insight and reverence, and direction presupposes an ability to see through to Source in all human effort and to respect all out-branching that is of Source and soul however badly and even dishonestly this may be executed. Character is not an idle reality or a decoration on the surface of human being and neither is it an adjunct or quality conditioned or etched into the personality. Character is the freedom of the eternal being or the fluid self-realization of perfected enfoldment, and so the intuition of these things on a lower level. The superstructure of personality is in the beauty or art of life or the transcendence of limitation, conditioning and objective discipline. It has insight and reverence but above all else it has direction or an absolute and eternal sense of selfhood's ordering from the core of self.

The border concept for direction in its distribution of the individual sequence on the given level or ground is association and therefore the direction cannot be an abstract or vague sort of detached idealism. Whatever the direction of a life may be that life in terms of its so-expressed inner desire must aggregate socially with whatever cost effectively or conveniently expresses the direction. Here is graphic emphasis of the fact that the least of all men must show the eternal and higher principles in some small measure. Every life has its direction, but ineffective living has direction without an absolute quality and as a result the factors in the great surrounding complex are never sorted out and the consequence is no finding of self through the clearly seen or respected potentialities of all others but instead is loss of self through a non-seeing and non-respectful involvement of the life in the difficulties of all others. This is the sublimation of control carrying the idea upward from a mere ordering function of the consciousness in contact of the practical planes to an ordering which is of sublimated factors so that depth becomes a binder or a cement not of man's conditioning but of his living or transcendent idealism.

Man's sustainment of his deficiency in the light of this concept of direction is to be seen in lives where the direction so far as consciousness is concerned is not to be distinguished from the ordinary self-limiting conditioning of environment. These are blind leading the blind even in cases of high appreciation of spiritual truths. Students accept and seek pseudo-direction from spiritual teachers forever failing to realize that the leading of the soul must be from within itself and absolute and out of eternal Source. The spirit of follow the leader is the consciousness of the mass and opportunism of no value to any effective absolute or any real art of living. Popularity-seeking and rushing for the short cut are all of the lower realms of competition.

The actuality or positive expression of direction is in a free manifestation of the beautiful life. Direction is shown when the life is capable of genuine decisions without strain or response to situation without agony or fellowship with others without calculating and scheming maneuvering. In direction is to be seen the secret of the quiet firmness in living by which masterful men and women are characterized. The supremacy of the soul over the issues of life is a prime mark of an effective direction in the inner being. Genuine balance in personality and absolute stability of character are the ultimate fruits of all real direction in effort.

CABALISTIC DEPTH VIII -- SPIRIT

Marc Edmund Jones

This lesson is the fourth of four on the branches of character, and it introduces the student to personality in its ultimate realization. The superstructure of human personality has developed from the first sense of a higher in its conscious constitution to an initial effective higher, and from the instinctive effectiveness to a higher of immediate participation. This last taken as an effective absolute must develop in turn into the perfection of consciousness ahead or touch to the very essence of a higher. Such is spirit in the make-up of character. The personal superstructure is not an organization of man's personality but rather the essence of his conscious existence, and in spirit the superstructure takes on its ultimate identification as the essential absolute in human out-branching or psychological self-expression. In the most simple terms this is no more than the statement that whatever is done by self and of self is necessarily to be done with spirit, but usually the idea formed of spirit in such an analysis is of a sort of intensification of physical energy with spirit becoming little more than bare force. The real nature of spirit in man is to be seen as the essential in his personal superstructure. It is an absolute of linkage with the All of consciousness or intelligent or will-actuated fellowship with other beings. In spirit the art of life is to be found in a definite and eternal self-consummation. Men will recognize this in yielding a loyalty to each other and to various causes of mankind in spirit. Jesus summarizes the whole of his instruction concerning the ideal life by explaining the real man to be just what he is in spirit and thus affirming that what is done in the inner or in spirit is actually consummated. In spirit it therefore may be realized that character is revealed in its branching *per se* and that the spirit of man is the ultimate of his out-touch or real self-extension in consciousness. Here is the depth of imagination or the direction of human destiny by the operation of the inner or eternal man. In the Bible the act of God is put down as brooding over the waters by His spirit, and in human activity the real act of man is the overshadowing of his outward and visible life by the spirit of his participation or his self-giving or his in-essence or enduring interest. Spirit is the essential element in the conscious life of human personality. Hence spirit is the climactic factor in all out-branching of selfhood.

The border concept of level or ground by which spirit is to be identified and established in a correct realization is beauty, and in spirit the extra-and-added element of life is to be marked in its simple essence of additionality. One error in the thinking of this must be avoided. The extra-and-added mode of description is from the point of view of outer or visible life at all times, and what is manifest in beauty is an addition to causation and influence of purely physical sort. But spirit and everything else that is manifest through beauty is not an addition to the self but rather a deeper and more perfect revelation of the self. Spirit is the essential manifestation of extra-and-added force in beings and for the seeking individual the most direct touch on and through to broader and deeper reality is by a basic stimulation of the enthusiasm or degree of interest in a given act. Indeed life may be lifted from a plane of mere fact to one of actual beauty by the development of more whole-souled out-branching of self in the most trivial of activities. Singing at work or making a game of a heavy task or sensing a spiritual opportunity in a physical necessity and every equivalent psychological mechanism will work to this end. In spirit may be seen the

cabalistic resource in intelligence. The depth of ideation is to be seen here or the effective or essential source of ideas and inspiration. The development has been from insight to reverence or from an essential recognition to an essential sustainment in the higher aspect, and from reverence to direction or from the bare higher sustainment to a definite or in-touch-with-ultimate pointing of the higher. As climax in such a development is the transition from direction to spirit or the orientation of the ultimate pointing in self with perfection of place and activity in an essential All with self in its separation discovering that ultimately such separation is only specialization as a part in a greater whole. The spirit of self is always manifest in every real move or insight of the awakening consciousness and in every expression of reverence and every manifestation of direction.

The border concept for spirit in its distribution of the individual sequence on the given level or ground is cognition and this drives home the all-important realization that spirit is always a presence in consciousness and not a subjective or subconscious reality. Life operates at the direction of instinct and in response to stimulation whenever there is no conscious manipulation of its processes. Spirit is certainly not of this lower or purely physical level of things but is very essence of consciousness as pointed out. There must be cognition in every higher ultimate or an inwardly creative process of some sort as an act of the soul or a manipulation in the superstructure of personality. Depth here is consequently an organization or integration or the establishment and maintenance of pattern and indeed is constant rectification through the essence or eternal pattern. In the relationships of the concepts in the magic squares the reality of spirit is a sublimation or a development upward of wisdom, and the ultimate description of spirit must be in terms of the superstructure of wisdom or the essential and eternal pattern as the wise and absolutely ordered persuasion of all things towards their ultimate.

Man's sustainment of his deficiency in the light of this concept of spirit is commonly evident in a confusion between the ebullience of sensual stimulation and the touching through to eternal reality. Spirit is found in agencies of stimulation rather than rectification by revelation of immortal values and in consequence there is resort to pure sense stimulation as a means to the awakening of spirit through music, emotionalism, religious frenzy on the more constructive side, alcohol, drugs, sex, sadism and the like on the destructive. By those to whom cognition is impossible the quest for spirit is for the elusive untouched in selfhood or a technique requiring constant novelty and often a consistent violation of every protective inhibition of self. If the thrills of life are taken for the depth of being there is no transcendence in consciousness.

The actuality or positive expression of spirit is in the reference of all issue to the ultimate essence of things or the ordering of the now to the pattern of the possible rather than a surrender of tomorrow's good for the appeal of today's thrill. Spirit must have a creative influence on life such as draws it eternally towards an ultimate necessity, and unless there is this continual expansion of the life in pattern there is little real presence of spirit. Spirit is the ultimate beauty of touch between the visible ephemeral and the invisible eternal. It is the linkage in consciousness to the absolute patterned or is masterful depth.

CABALISTIC DEPTH IX -- CONSISTENCY

Marc Edmund Jones

This lesson is the first of four on the fruits of character, and it introduces the student to a higher level of personality or to that which might be termed the integrity of personality. Here is an advance to the plane of vision and the additional element of consideration is the extra-and-added element that is intangible in its substance or outer being but wholly substantial and tangibly evident in its manifestation. Character on this level is convincing and it is sovereign and inherently self-controlled. Now the student meets personality in its effective sharing of itself in the fruitage of its real existence. In practical or everyday terms what is thus made the identification of the personality in its transcendence to a higher manifestation of its superstructure is the dignity of being or the ephemeral indication or intimation of a genuinely high character. To illustrate, man may by his possession of a manner or air ride over situations that would be most embarrassing if not totally self-defeating to lesser individuals. The little man must have his clothes in order and his dignity supplied with a full set of exterior props in order to function with an element of bigness. The big man may drag himself from the mud in which an accident has precipitated him and with a completely disheveled person give every continuing evidence of true dignity or gentility. A person unclothed or dishabille is normally handicapped in social presence but the same individual in his bathing suit or a lady in extreme décolleté or the boy or girl in athlete's dress is sustained and supported in dignity by the idea of the rightness of occasion. This element of the inner or non-obvious factor that lends dignity to man in his outer situations is the consistency of present consideration. Life has a capacity to hold back the past and future as it were and to keep at a controlled distance the impacts of the complex of space. Such is the moment in pattern of personal existence, either great or infinitesimal as the character has succeeded in developing itself. The maintenance of personal life in dignity is an accentuation of the power to shape the moment of being to the pattern ideals or the expression of real self in terms of wish and desire, and such is true individualism. Consistency is thus not so much a matter of the evenness of grooving in conduct and attitude but rather is the totality of self-conformity within the realm and the moment of selfhood. It is the effective substantiality of personality or the first indication of the fruits of character. Indeed, as the fruit of the tree gathers its store of vegetal concentrated values so the consistency of life is a storing or concentration in character of the value stuff of immortal, or eternal being. In comparison with the Ibn Gabirol magic square there is here the depth of challenge or the possession of that in self which challenges all life to recognition of selfhood's basic sovereignty in character as well as the challenge to selfhood for the concentration of living valuation in self. The basis of all fruits of character is the self-centering power of value-attraction.

The border concept of level or ground by which consistency is to be identified and established in a correct realization is vision, and now the extra-and-added element is manifest in its influence only. Here is not an additionality but rather a very definite influentiality, so that the entire point of view is inverted and directed not upwards from experience but downwards from primitive and nascent eagerness. That is added is principle, and an addition of principle is a subtraction in the sense that principle is unifying or tending to eliminate all distinctions beyond barest differentiation. Normally life moves into greater and greater complex situations until it is

checked or self-defeated in its utter separation from principle. Consistency is of vision operating in quite the opposite direction. Pure complexity is unravelled because the being is thoroughly self-patterned, at least in its intimation of self's consistency in the moment of the complex with each facet of pattern able to call to its own in the make-up of the complex. Thus the personality with conscious consistency is without fear of the unfamiliar since the being is not self-surrendered in any detail and there are no psychological skeletons in the closet. It is without involvement in any possible element that could divide the self. As a diamond is always the abrasive and never the abraded factor in its usual contacts so personality that has gained its true dignity is always the factor that divides and organizes the complex in which its moment is set and never becomes divided or disorganized by the impacts of the complex as is the fate of the individual without sufficient development of character. Consistency as the left-hand absolute on its level may therefore be defined as cabalistic expression or character in vision always affecting to order whatever it touches.

The border concept for consistency in its distribution of the individual sequence on the given level or ground is situation or sense of moment and responsibility for a complex of being. Consistency is the organization in vision of the totality of selfhood as situation or aggregation of reality. The truly consistent life is one that is clear-faceted and unvarying in its ordering to eternal principle. Expression is here seen as an issue or with a definite responsibility of the inner for the outer and of the outer in its moment to the inner as character. The situation manifest in consistency is the fruitage of the character as such has been rooted and then made objective in its branching. In this Socratic magic square the movement upward in situation or the development of personality situation from fact to principle is a sublimation of virtue and insight. First of all consistency is virtuous or without the Achilles' heel of disorganized personality. Then it is clear-seeing and unclouded by its own vacillations.

Man's sustainment of his deficiency in the light of this concept of consistency is pitifully common in the superficial counterfeit of the quality or the foolish consistency that Emerson calls the hobgoblin of little minds, or in a conformity not to principle within by which life's complex is ordered and clarified but to the fringing and intruding superficialities of a life's moment in which there is no conception of a general life pattern. Going nowhere the luckless individual is consistent in disruptive affinities and is true to an appetite for alcohol or tobacco or sex when he cannot begin to be faithful to financial or social or spiritual obligations. He is not lacking in consistency but it is ill-directed. Men who trim to eternal stimulations merely cancel their inner birthright.

The actuality or positive expression of consistency is in immutability of inner choice or the unswerving idealism of the will or desire of life. Compromise on the lowest level is with the ideal and and eternal or is consistency to surface convenience but compromise on the highest level is in fellowship and a matter of adaptability or flexibility and a free and non-ulterior fruiting. When the being is spiritually consistent the choices are from the higher, and the lack of inner compromise or surrender or principle is the genesis of an unsuspected exterior strength of character or a fruitage recognized in the changing willingness of others to work with a true personal higher.

CABALISTIC DEPTH X -- PEACE

Marc Edmund Jones

This lesson is the second of four on the fruits of character, and it introduces the student to the processes of development by which the integrity of personality becomes practical or a living and constant part of everyday experience. There is nothing static in peace exactly as there is no real satisfaction in any manner of surrender or in cessation of any actual expression of being. Every value of man to be held must be used or practiced and there can be no clinging to the vision of this level of personality without application of the vision to life. Indeed it is the application of the principle or the insight of the soul that constitutes the vision as such. The integrity or sovereign existence of personality is here expansive following on the consistency by which it has its focus in the situation or complex of conscious experience, and the expansion of integrity is inner eternal security or the state of peace. Because the external world continues its existence in a constancy of flux or ceaseless change the condition of peace is a continual success of adjustment and utilization or a practiced expansion of the selfhood through the changing complex of the individuality. Peace is the dignity of life in growth, and this growth must of necessity be an expansiveness of dignity or peacefulness because there is in the dignity of self a constancy of contribution to the actual or potential dignity in everything else. Nations remain at peace with each other when they are inclined to give mutual respect and consideration to the individuality of each other and individuals similarly know a genuine peace in their development of their personal interests when they stand ready at all times to give aid and sympathy to the expansive interests of others. Peace is individual expansion in continual co-operation with larger and greater expanding considerations. Man must display a practical interest in the freedom of his community from turmoil and also the greater or ideal peace of the successive domains of his being as nation, church and every field of cultural or intellectual interest. Peace is the depth of mastership and therefore a consistency of act based on an intimation of the masterly process in everything that is. The man of peaceful living is not the spineless individual nor the detached or hermit soul but rather he is the individual of affairs whose voice is ever raised in effective contribution to the peaceful or expansive and envisioned solution of all the problems of the complex human social scheme of things. With peace the student views the fruits of character in terms of pure function or basic co-operation of personality with personality. The gathering of values for the one is also to the enhancement of the many and the expansion of character is into a closer and more intimate fellowship with the real in every soul.

The border concept of level or ground by which peace is to be identified and established in a correct realization is vision, and peace is thus to be recognized as basically an expansion of influence or a touch to and through things in terms of the mutual larger interest. Peace is too often taken to be the crystallization of a condition or the establishment in inaction of a situation whereas it must be quite the reverse of these things. The armed truce may be the familiar peace in the realm of human competitions but in such there is nothing of the nature of an extra-and-added element. Far better example of real peace is the Canadian-United States border with its complete transcendence of any necessity for a militarized boundary. Based on a greater degree of understanding of mutuality it is an

example to a mistrustful world and an illustration of a real peace that stimulates to activity and never lessens expansion or self-realization. Peace is cabalistic expression in habitual or common manifestation or the deeper expression in the fullest of self-confidence. The soul at peace is not the one detached from reality nor secure in potentialities of force but free and clear in a perfection of potential co-operation with the real in every surrounding actuality. It is extra-and-added principle in a broadening evolution from consistency, and on the utterly self-true foundation of the consistent inner reality comes a widening ability for utterly universal-true co-operation with the whole external complex. Peace is exterior consistency. It is the practical fruitage of a consistency that in its turn has been the fruiting of a properly rooted and branching character.

The border concept for peace in its distribution of the individual sequence on a given level or ground is action or the ceaselessness of the perfected and perfecting character. The cabalistic or deep expression of self must be seen as a process or an ordered and universally co-operative effort towards an end. This is not the ulterior straining for a definite goal but the working ever towards the accumulation of values as the fruiting of the character with being as self-known in a movement forward that is not the immortalized or freed escape from mere swaying in the flux of the complex but instead is a self-direction and actuation with real motion of its own extra-and-added above physical necessity. Man is here consistent and at peace throughout a life in the midst of the turmoil in the normal complex. There must be progress in living if life is to know any genuine value, and peace is the general expansion in progress on the transcendent level. It is progress for the livingness in progression and not for the immediate visualization of the goal such as is bondage on the physical realm in which a goal is actual. There is here therefore the sublimation of capacity and reverence. Within the self is gained true sense of the possibility of a non-conditioned ongoing or capacity, and the conviction of a potential full co-operation with this possibility as a universal everywhere existent in reverence and a foundation of all real peace.

Man's sustainment of his deficiency in the light of this concept of peace is seen in his futile efforts to get his peace not as a permanent element in his expression but as a breathing spell or relief or momentary escape from the terrible propulsion of an outwardly-conditioned process. Enmeshed in the physical world of non-personal cause and effect, man has intimation of a state of inner freedom or peace but sees no way to grasp it save in gaining cessation of exterior compulsion. Peace at any price represents this fallacy. It is a surrender of every value for the sake of avoiding responsibility or participation in the fate of competitive society when it is out of hand. The false peace is seen in the whitewashing by which many men conceal all issues.

The actuality of positive expression of peace is in the common or daily practice of co-operation with universal potentialities. Enmities are avoided by refusing to make contact with another soul unless continuing through to the constructive end of the association. Living impulse is never ignored and never pushed aside in surrender. Living responsibility is never repudiated and individual responsibility whitewashed thereby. Peace is the clear, honest, and straightforward recognition of the mutuality of all life relationships. With peace there is always a decision in the immortal and hence a primary living in the invisible fellowship of all souls at peace.

CABALISTIC DEPTH XI -- SOVEREIGNTY

Marc Edmund Jones

This lesson is the third of four on the fruits of character, and it introduces the student to the integrity of personality in its absolute self-consciousness. Sovereignty is man's realization of his potential superiority over every phase of the exterior complex or his right and privilege for directing the entire ordering of his eternal or immortal co-operation with the All. So far of course the concept presents no difficulty. Every normal individual possesses the basic egotism of his kind, and until conditioned into some measure of another idea he expects the whole world to revolve according to his convenience and bidding. Such has been his experience as a baby where act and influence has followed his naive expression of his native needs and impulses. But life has early interposed a discipline born of a social necessity that men give way to each other in the larger ideas by which they have fellowship and by which their definite consciousness is possible. Under this regimentation the individual is forced to surrender, and it is his fate if there be nothing of an extra-and-added element in his make-up or experience to accept his life as conditioned by a necessity to surrender or as only tolerable in its moment or its succession of breathing spells in a sort of eluding of the inevitable and eventual surrender. What is at fault in this acceptance of defeat is the conception of a sovereignty that after the order of superficial and ephemeral life is essentially competitive. The individual sovereign must at length give way to the eternal sovereign, and from this point of view the spiritual solution of living is taken to be a willing and advance surrender to deity with a reward consisting of absorption into the divine nature or an annihilation but a tolerable annihilation. However it is not necessary for man to accept defeat or to envision accomplishment in the glory of some particular surrender. A real sovereignty is gained and held by means of the acceptance and recognition of the basic sovereign in everything else and an approach to all other sovereignty in and through a fellowship or co-operation. God did not surrender His sovereignty in granting a sovereign free will to man. Divinity sustains man as a sovereign in a fellowship of divine nature just as man holds his sovereignty by sustaining the sovereign in every facet of the alien through a fellowship with its potential or knowable-real or the extra-and-added substance of a transcendent camaraderie. Sovereignty is therefore the higher or visioned self-consciousness with man actually knowing himself to some measure. Here is the dignity of life in emotion or fellow feeling for the sovereign or that which is dignity *per se*. What is met in sovereignty is the depth of courage or the manifestation easily and in the most conventional manner of the actual absolute of selfhood. This is the fruiting of social being or man as the fellow of all the values in the life and experience touched by him.

The border concept of level or ground by which sovereignty is to be identified and established in correct realization is vision, and sovereignty is consequently to be known fundamentally as a manifestation of the extra-and-added principle in character. In personality indeed nothing is more sovereign than the illimitable reserve and resource of the transcendent individual. No matter on what plane the manifestation may be the true personality has an effective touch with a higher. The very person of a real king is possessed of therapeutic and psychologically adjusting power and the most casual presence of one awakened to sovereignty is potent for the good in

every association. Sovereignty is fellow to all value and so may be said to be cabalistic expression in emotion sustaining all purely personal relationships on higher levels. The process of character development in the realm of vision is from the unsuspected and relatively static sovereign personality in basic consistency of character to the active but non-self-assertive sovereign personality at the stage of peace or instinctual and habitual dependence on a latent self-ordering of the life and its complex. But what alone sustains the consistency of being and makes possible the true peace of life is sovereignty consciously known and appreciated in the utterly personal manifestation of self as sovereign in a totality of self. The realm of real expression is found to be coincident with the borders of the consciousness and emotion is seen to be the coincidence of consciousness and the boundaries of a given experience. Nothing is lesser than consciousness or simple disinterest but nothing is greater as fear and the abdication of self to the complex. The being is sovereign in its feeling with vision and utterly to the full of selfhood.

The border concept for sovereignty is the distribution of the individual sequence on a given level or ground is association or the constancy of participation in whatever is sustained as real by the sovereign self. Nature's conditioning of the consciousness is through negative participation in the form of fear, awe and repulsion from the unfamiliar. The consciousness by these means is brought coincident with larger experience but the conscious sovereignty of the self is betrayed. There is a surrender in principle if not in fact. Association is the fundamental procedure of consciousness. The real desire of genuine character as other than the accident of experience in its complex should be to be the author of all relationship in consciousness. Self-expression is a solvent of life since it gives the initiative to the consciousness by withdrawing it from the complex of the being's moment. For a real sovereignty there must be a constancy of self-expression. The sublimation is of control by which the being is seen statically sovereign, and of direction by which a static recognition of its sovereignty is obtained from the complex. Sovereignty is the eternal dynamic of character.

Man's sustainment of his deficiency in the light of this concept of sovereignty is recognizable in the careers of the many dictators and demagogues whose absolute rule is a phenomenon of the period in which these lessons are written. Their ascendancy is on a rule by force or a fear or awe in sustaining the situation that originally was gained by an appeal to vision or to a co-operation with the sovereign hopes of the mass accepting their rule. Dictatorships become roughshod in walking over others because they have been unconscious of the real sanctions underlying their rise to power. Sovereignty never can depart far from the fellowship to which properly it leads and remain either real or effective. Knowing only fear it only destroys itself.

The actuality or positive expression of sovereignty is in a denial of fear and awe by a constant appeal to love and freely-given fellowship. When the dictator no longer yields to others the sovereignty that he relegates to himself he has lost sovereign right and retained rule by force. In the genuinely sovereign there is a fellowship of emotion and a pleasure in the sovereignty that is stimulating to everyone who cedes sovereign right to the leadership in the particular social complex. Genuine sovereignty is emotionally effective and wins support continually because it is rule by vision and is supremacy in absolute and sharable enjoyment.

CABALISTIC DEPTH XII -- OBEDIENCE

Marc Edmund Jones

This lesson is the fourth of four on the fruits of character, and it introduces the student to the integrity of personality in its ultimate absolute or the practical projection of self beyond self by the inherent warmth of a personal participation in all living experience. Here sovereignty is seen in its ultimate ideal or in personality's everyday anticipation of its potential perfection. The sovereign consciousness of the self is expressed in a sense of an utter ordering of the life, and with an ease of obedience to every immortal necessity of the individual being and of the broad complex of the whole existence as well comes a gift for an effortless and completely effective commandeering of obedience from others. This does not mean that the sovereign personality cancels the sovereignty of other individuals but that it calls them to a mutuality of participation in an immortal living. Others are not bound to the self. The self merely is developed to a point where it co-operates in eternal fellowship with the eternal elements in others so that on the practical or everyday level there is a perfect co-operation on the part of others. They literally are obedient to the need of what in self is the deeper and now immortal dominate of the being. There is no surrender and no acceptance of surrender but an enlargement of being in consciousness and personality to establish a realm where there is no limitation and no necessity that addition in one instance requires subtraction in another, and as a result the character is wholly patterned by the higher. It is spiritually or divinely obedient. On the lowest levels of conscious existence the response is to the conditioning as emphasized in the entire magic-squares work, and on such a level the superficial obedience is merely a response to stimulus or an experience of limitation. The concept involves no constancy of alien surrender but rather a consistency of pattern-participation. A real obedience is an experience in enlargement of consciousness or willing move to broadened expression of personality. The call in genuine obedience is never to an impulse of the complex of environment but to the ideal as offering new breadth of effort and realization in consciousness. Obedience therefore is personality on the level of emotion or warm individuality but in the domain of thought and concept. What is thus presented is the dignity of life in thought, and the most common manifestation of obedience in a proper unfoldment of character is a pleasure or desire in bringing consciousness to the boundaries of new realization. It is dignity because the idea is larger or worthy. Obedience may be seen in a comparison with the Ibn Gabirol magic square to be the depth of inspiration. It is the eternal breathing in and living in conformity to the eternal immutability not in the realm of experience as in inspiration but in the realm of character. Self begins to be in ideas and concepts that forever are forward towards ultimate perfection.

The border concept of level or ground by which obedience is to be identified and established in correct realization is vision, and obedience in any final analysis is to be accepted as a willing conformity to that which is just beyond attainment but in which the realized potentiality of attainment serves as an ordering or a strengthening and expansion of the entire being. Personality ideally is the being in its persistent squaring to what lies beyond. Individual immortality is the sensed reality of living beyond. Pattern is sustenance beyond the hazard of the moment or a real type in which individuality has ultimate assurance. The broadest view of this concept of obedience is as the cabalistic expression of man in his intelligence or his

definite knowledge of touch with a universal and ultimate knowing. Too often the thinking of an individual is an apologetic for his limitation of consciousness. There is no sense of a pattern other than that of the immediate limitation. But this same intelligence can reach out to touch All-intelligence and to know such in pattern or in obedience to an eternal norm. The process of character development in the realm of vision is here viewed in a perspective of intelligence. Consistency is the basic nature of thought or intelligence, since an idea in order to be has to remain just itself. Modified it becomes another idea. It has no substance to be molded and no cycle of experience or process to give it an evolution. Ideas as such are inflexible as touching principle at root. Intelligence therefore on the level of actual personality begins with its own consistency, and from this moves to peace or a similar consistent refusal of surrender or any momentary necessity of the social complex. Intelligence works with all things in their ultimate and hence is at peace with them in their external manifestation. In this therefore the intelligent personality is sovereign and its living consequently may be in perfect obedience.

The border concept for obedience in its distribution of the individual sequence on a given level or ground is cognition, and obedience must be of the definite consciousness or an expression of the free will if it is to be other than a conditioned response to limitation. The seeker dare not be obedient to higher law for an ulterior purpose but only because in his obedience he is unfolding his character in the highest pattern. Here is the expression of personality as character moving irrevocably to the ideal, and the process is illustrated as a sublimation of those qualities of character that indicate successively higher cognitions and ultimate absolute intuitions of the intelligence of man. The foundation of spiritual or genuine obedience is in wisdom or experience utterly resolved to pattern. With this resolution comes spirit or the absoluteness of habitual and instinctive extra-and-added touch with pattern. The intelligence of life thus manifest in wisdom and spirit is definitely self-ordering, or eternally obedient.

Man's sustainment of his deficiency in the light of this concept of obedience is common in the pitiful and superficial attempts of seekers for immortality and spiritual enlightenment to move towards their goal in a mere obeying of man-made disciplines. In the formal adjustments of occult societies will be a certain merit of training for clarifying and conditioning the consciousness, but such is in the cosmic kindergarten. It represents the calculating co-operation which has its eye on the approval of men or which has its reward in the narrow circles of the devotees of the certain practices. From a higher point of view the efforts are of doubtful value ultimately since the free will compromises with itself. Personality cannot put the whole of itself in mere motions or external gestures.

The actuality or positive expression of obedience is in a refusal to obey except with the whole of personality or with a warm thrill of realization in character. It is impossible for the free will to be free with a divided eye or a subconscious pull in some direction other than that of its going. Genuine obedience is a conformity to Source, and there is little reality of touch with Source in a mechanism of conduct or a ritual of social co-operation. Obedience reaches to a measure of perfected patterning with every lesser detail of life able to find its place in a whole that is of genuine character fully obedient to the totality of the All.

CABALISTIC DEPTH XIII -- ANTICIPATION

Marc Edmund Jones

This lesson is the first of four on the seeds of character, and it introduces the student to the highest of the levels in basic personality or the point of view of the developed and effective consciousness. In the most simple terms possible character is now to be viewed as immortal, and with anticipation is to be found the fundamental or left-hand basis of a conscious or personal immortality. In the conservation of all things in an economical universe all things through their primitive essence are eternal and beyond possibility of destruction but all combinations and composite structures are ephemeral and destructible. In its first stirrings personality is a composite or product of the environment and of the self as only aware through its environmental conditioning. But with the actual development of character there is the beginning of something simple or of cosmic primitiveness, and in this there is the seed of genuine immortality. Oriental philosophy dodges the intellectual difficulty in an idea that the eternal is a product of experience by visualizing the whole process as an awakening. But in such visualization there is an out-of-the-frying-pan situation because the student gains the idea that neither effort nor self-control is necessary and that man has only to find the magic open sesame that will call him to his own. The basis of the trouble of course is thinking with words of time and space. In life and self-consciousness there is a progression through time and experience therefore knows a development towards immortality, but the immortality is timeless. Experience merely is providing the substance of the knowing or the consciousness of realization. The immortal does not need effort, but a development of free will to a conscious participation in the immortality is most certainly the result of energy and of a fullest giving of the self. Anticipation is a concept of the element of the immortal in the effort or the intimation of the eternal in the act and idea of the free will. There is always the fullness beyond, and the more vivid the anticipation in this the closer immortality comes to conscious experience. At this point life itself is to be viewed as essential freedom with the moment permitting in the vastness of the mortal and ephemeral an immortally persisting center that in Source and inner being at least is allied only to the ultimate, and the non-ephemeral. By comparison with the Ibn Gabirol square anticipation becomes the depth of certainty. The latter is a product of experience but the present concept is of the eternal inner selfhood gained through a vicarious experience without obligation either to time or space. The self through its roots, branches and fruits has now come to fruition in its seed, and with anticipation the seeds of self are found in cosmic co-operation. Life is lived not for the closer clinging to the symbols of its passing and its enlargement but in the ever-lasting processes of a cosmic order. Co-operation is not with limitation but with freedom as an absolute utterly remote in the cosmos as a whole but utterly near in immortality's fellowship with the inner actual of everything at hand.

The border concept of level or ground by which anticipation is to be identified and established in correct realization is principle, and on this new level are to be seen the ultimates of existence as the spiritual or absolute facts of reality. Fact is the realm of experience, and it presupposes the being without freedom or essential endowment. Everything is a matter of cause and effect and so existent in phenomena of bondage and limitation. Principle is the realm of consummation and it presupposes the being wholly free and self-endowed or possessed of a momentum of achievement and a consciousness

of utter potentiality. At this point in principle personality consequently is to be taken as the cabalistic ultimate and man is called to find in his own nascent character an ultimate of experience in even his most groping moments. The child has no difficulty in a perfect grasp of the divine existence, and a simple soul no trouble in recognizing and enriching himself with the most elusive and yet greatest of all personal relationships or the love impulse by which the being complements itself on every level. Principle may perhaps be taken most conveniently as the pattern of fact, and by this method of expression personality may be taken ultimately as the pattern of being. A genuine anticipation in human experience is pattern-living and not fact-wrestling. Man knows within that there is a reality as great as his uttermost intuition, and he learns through experience that gradually this reality within is able to bring his life closer to eternal pattern or divine ordering and absolute unification. By awakening to the truth or by experience that develops his judgment he gains at length the anticipation by which cosmic pattern is ever his immediate companion.

The border concept for anticipation in its distribution of the individual sequence on a given level or ground is situation, and anticipation must at all times be focal in the issue of life's moment. There is no progress in the life of false anticipation where the look-outward is for something else or escape and stimulation in variety and all the notions by which man avoids his immediate necessity. With principle the seeker is on the level of ideals and he must know that ideals now are an issue. Mere standards for conformity no matter how exalted in their conception are of the lower realms of cause and effect. An ideal is not a higher limitation but is a call to action or a challenge to freedom to know itself. The sublimation of the concepts of the Socratic left-hand begins with virtue as foundation of ideals as an issue or the life totally held to the highest measure of self-realization. In insight the issue broadens to human society and in consistency to enduring personality, and in anticipation the issue reaches out to the eternal.

Man's sustainment of his deficiency in the light of this concept of anticipation is witnessed in the anxiety by which men torture and pervert their self-expression. Such at root is willful acceptance of lesser expectation or adoption of second-best hopes. The child has a spiritual health that makes easy its way into the kingdom of heaven, and to the child-mind there is never a compromise with the substance of what is desired. But man grows more and more timid in his eternal demands and with this timidity comes the gradual dilution of his immortal anticipation. To hope for all things is the basis of even the most primitive spiritual living. No seeker dares let his expectations be dictated by his experience. Greater and not lesser hoping is the conqueror of disappointment.

The actuality or positive expression of anticipation is in a continual vivifying of the ideal. Whether given ideals are gained or not is unimportant since the life of genuine idealism would be cluttered beyond possibility of freedom if all ideals were achieved. Nature is prodigal in her seeds and character in its seeding through the culture and anticipation of ideal results must be equally so. Character must be realized as the life-determinant, and when there is a matured idealism in the character with life ideally forever at an issue the consummations may be centered physically in a focal achievement but yet every ideal is thereby consummated also.

CABALISTIC DEPTH XIV -- DIVINATION

Marc Edmund Jones

This lesson is the second of four on the seeds of character and it introduces the student to character as an experience of immortality. There is a certain static foundation for the immortal personality in anticipation or a practical left-hand anchorage that gives a clue to transcendent consciousness in terms of everyday living but it is obvious that immortality itself is dynamic in nature and that it must have some sort of foundational positive experience of itself. This is identified in the concept of divination or recognition of the higher implication of ordinary phenomena. There is not here a psychic faculty and not another form of insight but rather a continual condition of at-touch with the higher. The seed of character in divination is primarily an ease of living. The element of growth in the experience of immortality is marked by equivalent growth in ease of living and breadth of participation in general human situations. The one possessed of the truest divination is not the one who has the greatest view beyond and so the most extravagant dreams and visions of a higher life above or on the physical plane but the one who most definitely lives and utilizes the anticipation of his higher being. The man with divination is the one who has seen the coming of opportunity and is there to greet it. The student who truly can divine reality is the one capable of real growth in an effective or practical anticipation. With divination it is possible to see life as freedom in growth and to live a free life through a continual growth or expansion in the immortal or initiate consciousness. The being is no longer spiritually blind on this highest level of the personality. Even when the plane is reached destructively as by those who have sold their own souls to ambition there is the power of a broad perspective and a spreading capacity to turn all things to a co-operative fullness by a perfection of selfhood. In divination is not to be seen some vague reward for being good or becoming the darling of the invisible hierarchies but rather the effective and clear expansion of the self on the transcendent level or a condition of being that can be reached by the lustful as well as the God-loving individual. Here is the clue to much of the success and prosperity of evil people or those who are rewarded not for any moral excellency but for the practical and dynamic utilization of their anticipation. In comparison with the Ibn Gabirol magic square the concept of divination is the depth of differentiation, and when anyone knows himself to be inwardly differentiated or set apart in the freedom of transcendent being he gains by that knowing a power to divine the potential advantage of everything to himself. Among men of evil hearts the skilled capacity of a transcendent selfishness brings them the widest and most glorious of the fruits of life, and an equal transcendent freedom of expansion among the morally sound will bear seeds of character that are an eternal contribution to the race and an immortal glory to the indwelling spirit of God. Here seeds of self are seen in cosmic revelation, and they draw to single glory the utter prodigality of the divine.

The border concept of level or ground by which divination is to be identified, and established in a correct realization is principle, and on this level of ultimates the expansion or growth of the being is the pattern of humanity's utter response to its own potentiality. By his divination the seeker knows the absolute of his own possibilities. At once he is able to see how short he is of genuine perfection, so that his spirit is humanized and brought into fellowship with conscious reality by its chastening, and yet how perfectly

and instantly he can touch this perfection in his ideals even in an issue making it potent for some great moment of experience. Divination is personal knowledge of principle or innate response to perfect patterning or the cabalistic ultimate in human ordering through the discipline of self by its own Source. The progress involved in a transition from anticipation to divination is one from a remote to an immediate hopefulness. Occultism is saturated with the spirit of what may be or what is certain to be, but the self infrequently has more than an academic interest or a detached confidence in the fulfillment. Divination however is the self's immediate concern with whatever is in process of manifestation or the whole operation of the cosmos taking on a real concern in the self. With divination the eternal principle is immediate in everyday existence and there is an experience of the eternal or immortal factor and the differentiation of self is of character or personality. The immortal selfhood is set apart from an ephemeral existence by setting apart within itself the great values of the passing show or the immortal in sustainment by immortal intimations.

The border concept for divination in its distribution of the individual sequence on a given level or ground is action, or the activity of divination that is evidence of its reality. Mere seeing pictures and hearing voices is psychism of low level but living the cosmic vision or being the picture and articulating the immortality of the race by being the voice is actuality of spiritual citizenship. In a very small way divination of this order is a telling of fortunes and a prediction of individual fate without dropping at all to the lower psychism, but only when such prognostication is a means whereby the vision and the music of the higher and immortal existence is vivified for the inquiring soul. In the realm of action the nature of principle is the practical potency of the idea and ideals are found to be a process. The sublimation of concepts in action is from capacity to reverence and then to peace and divination in order. Genuine personality first requires great capacity as root of the character in action. Then capacity must be well-directed or possess reverence as the immortal branching of character in its activity. In its fruits the eternal character must have peace or fullness of vision and then divination or seeds of character in absolute sensing of All-pattern at length is gained.

Man's sustainment of his deficiency in the light of this concept of divination is expressed in a lack of whole-seeing or of inner grasp of principle. Instead of touching the invisible whole through the visible whole of practical life the seeker of narrowed perception seeks a whole less than whole appreciation. He adopts the bizarre or extravagant manifestations as best complementing his sense of the whole. The new and novel may be deified in the erection of pseudo-whole and the wishful thinking of the heart is permitted to alter the cosmos in a complete separation from reality.

The actuality or positive expression of divination is in a continual rectification of the ideal whole-sense in self by the whole response in the practical ideal of others or by the ultimate expressions of life-in-general at high moments. The invisible fellowship of the ideal has common expression in human intimations at every point of human experience and if these are not the common emphasis in life such is due to that to which expression calls. Divination speaks for the ultimate in the realm of fact. Character is here in normal revelation of true value in co-operation with the practical ideal.

CABALISTIC DEPTH XV -- COHERENCE

Marc Edmund Jones

This lesson is the third of four on the seeds of character, and it introduces the student to character as a realization of immortality or a binding or fixing agent in the reality of personality. Without some sense of its own continuance through phenomena the human spirit ceases to be. The impressing of conditioning and limiting factors is stress upon a reality that is not of the order of the environment. When there is freedom in experience then whatever may be free is itself of a rank of being different from those things marking the freedom by a failure to limit. The very core of consciousness is the sense of a power that might control if it would and that fails only in its exertion towards a necessary mobilization of itself. Here is the ego of man or that which as egotism is humorously tragic in human lives but which as personality is the basis of all transcendent reality. Coherence is the power of things towards their own center whether recognized in the orderliness of the entire universe as the cohering of its essential parts in its ultimate whole or in the feeble self-assertion of the underprivileged soul who justifies himself spiritually by spiteful enmity in a society that denies him recognition. Coherence is of the soul on the highest level of personality. It is the kindred spirit or natural fellowship of immortal values. Thus a soul is first of all loyal and then forever possessed of a sense of its own primitive or foundational wholeness. Whatever the soul refuses to admit to its inner sanctum that gains no power over man. The coherence of personality on the level of soul yields an immortal accumulation in the substance of eternal consciousness. The orthodox Christian draws together with God the manifestations of saintly living, and by fellowship with saintly values succeeds in saving his soul. The occultist immolates himself in principle in order to work together for good with the highest reality in human experience, and by thus raising his consciousness in initiation he gains immortal fellowship for his soul as the same ultimate result in conservation of personality. Coherence is the evidence of a life that has freedom in movement and that by a power to pass in and among all factors of experience is enabled to draw its own and so build a conscious immortal reality. In comparison with the Ibn Gabirol magic square there is in coherence the depth of the concept of weight, and coherence therefore may be described as the weight of personality in consciousness. The weight of experience is the impelling presence of personality and the coherence of inner or vicarious experience is the persevering integrity of character. Here are the seeds of selfhood in cosmic fellowship or the personality in essence free of its conditioning. Devoid of its support in everyday existence, what perseveres is able to do so because of the inner or eternal coherence of the soul itself. In practical measure coherence is the power of character to order its ultimately real world entirely according to its freely chosen pattern.

The border concept of level or ground by which coherence is to be identified and established in correct realization is principle, and on this level of ultimates the free-motion or self-selection of being is a realization of the potentialities of the self in terms of a response to center. Whatever is real can only be so in principle, and the making real or realization must take place on the ultimate plane of personality. There is therefore finality in the coherence of the soul but this finality is the realization of the immortality and hence a cabalistic ultimate or a depth of appreciation of

all things and an expression of this depth by holding to nothing that cannot be met and found to be fellow-activated in depth. Loyalty is never to the surface convenience but always to the inner potentiality. Beginning with the anticipation that is personality's first stirring to principle and a consequent setting up of the ideal as the center of self the development of coherence is next a culture of divination or the stirring of personality to an inner and immortal co-operation with all potentiality exterior to the self. The seeker anticipates or has a real conception of what may be in existence and then he has a genuine experience with the may-be factors of life and sees for himself the inevitable course of everything on the lower planes of manifestation once the inner pattern is touched, and perspective on the whole of visible experience is thereby gained. With such a view of the out-working of inner reality he orders his own soul according to pattern or he coheres in principle and his life becomes coherent in fact.

The border concept for coherence in its distribution of the individual sequence on a given level or ground is association or the process that reaches its climax here in the soul itself. Surface stick-to-it-iveness may be as much evidence of the stubbornness of the untutored individual as of the soul-strength of one awakened to a higher reality. The mastered life always is well-knit but its coherence is in the soul. Thus it is hard for the primitive life to steel itself to effective lines of effort and nature must help by the galvanization of fear or the madness of contest or the blind devotion of love. But the life truly cultured is able to maintain a quiet uncompromising conformity to the ideal or the awkward necessity and the like. The sublimation of the concepts of association is evidence of the development towards this weight of personality, in the immortal character. Control is the superficial and exteriorly-manifest coherence of selfhood and there is control because of a unification within. With so much gained direction is the next achievement. The controlled life takes a natural and ideal-touched way of going. And with the truly directed life a genuine sovereignty is manifest in personality. With this in turn leading to the utter coherence of all that is regal or truly self-ruling.

Man's sustainment of his deficiency in the light of this concept of coherence is evident in the common tolerance of inner soul-emptiness. The name of those who dare not face themselves in any introspective point of view is legion. These have not lived to purpose or struggled to self-awakening or labored in spirit for their fellow-men. Higher truths often will be sought by them but for the sake of freedom in an even greater running away from self. The most popular appeal possible in occultism or the church is to man's desire to change personality or to be something false. This may be some form of awakening to an inner personality or presence or it may be building an initiate body but it always lacks coherence.

The actuality or positive expression of coherence is in a lightness or practical transcendence of ordinary life problems. This does not indicate a carelessness in realities but rather a freedom in eternal appreciation. The lightness is of illumination and not of absence of weight in personality. What is transcended is the compelled coherence of a life wherein the environment has more power than the soul's outreaching. Character is the highest integrating power in the world and indeed only character is able to create empires of the mind or build nations or bring men into great works of social being, and coherence is the character's emphasis of integration.

CABALISTIC DEPTH XVI -- IMMUTABILITY

Marc Edmund Jones

This lesson is the fourth of four on the seeds of character, and it introduces the student to that conscious mastery of immortality by which the personality reaches the passive or negative ultimate of its anchorage in character. Here character is seen as the agent in control of personality. Indeed, only character endures. A thousand unsung ancient heroes built and carved the most remarkable empires. There are those, of which the one of the shepherd kings faintly surviving through Egyptian history is a fortuitous example, that have equaled in extent and power the greatest of the historically known states and that none the less have left little or no evidences of their might. And yet some tiny commonwealth with character such as the community of the Jews or the municipality of Florence will leave an indelible stamp on every subsequent human effort. Character is the ultimate of personality made manifest and given identification and a compelling recognition. Immutability is the integrity of character carried to a further point or the eternal presence in character of a divine or All-character sort or the personality invisibly steeled to a degree and in a process that really baffles description. On the practical level of everyday there is in all this the phenomenon of a life with utter freedom in ideals and a perfect creativeness of idea. A man of immutable character is a cosmic citizen, and his lesser fellows recognize him in his seeming independence of all natural and social law. Actually he is more law-abiding than the struggling humanity in which his walks of effort may lie but his pattern of impulse is greater and there is a superficial magic in his every achievement. His cause-and-effect necessity is of a higher dimension, and as in the third dimension one may lift up and put back a factor in a two-dimensional world in what to that world is utter supernaturalism so with the fourth-dimension living of the immutable character there is the incomprehensible smoothness by which the personality moves in freedom from one environmental set-up to another. By comparison with the Ibn Gabirol magic square there is in immutability the depth in greater dimension of purity. The soul that is pure is enabled to have the greatest freedom of experience since there is little enmeshing in conditioned elements, and the personality that has become immutable is situated similarly as pure in all complications of character and immortal seeking. The seeds of selfhood in this concept are viewed in cosmic intelligence as knowing no overlordship save that of eternity itself. Reaching to such a point man is utterly free and immortal in mind and therefore science becomes possible to him as pure abstract or speculative thinking. He can come to know the underlying pattern of the universe and develop the magic of chemistry and physics or produce the achievements of biology and mechanics. By growth from mastery of experience (Ibn Gabirol magic square) to mastery of personality (Socratic magic square) the consequent growth of the universe is promised, and this will be the Pythagorean magic square of the following series of lessons.

The border concept of level or ground by which immutability is to be identified and established in correct realization is principle, and on this level of ultimates the abstract or true science capacity of the human mind and consciousness is an unleashing of personality in the realm of absolute ideas. The four series of lessons on the magic squares are possible by the immutability of the seeker's realization but they will be valueless to any student who fails to establish some measure of immutability in his character. He must

have at all times a cabalistic sense of the ultimate in idea, or must know that the idea is always larger than he is in his experience of it, and that his personality must always be slightly short of the ideal in any self-examination. The idea is not elusive but it continues supreme and transcendent and ever available for ordering and never submissive to possession. The progress of comprehension and of the level of principle from the least to the most perfect inner or vicarious experience of the ideal or the development of character towards eternity in principle is progress beginning with anticipation or the vague and initial sense of the idea as a persistent transcendent. With the idea thus a beacon in the expectation of character divination becomes an ordering of the immortal anticipation and the self is immortally unfolded in its outreaching towards an immortalization of its environmental factors. With the environment thus coming to identify factors of eternal fellowship and indicating a transcendent growth in the character the personality gives evidence of coherence, and as selfhood thus is self-ordered in a perfection of coherence it establishes an effective or known immutability in its conscious existence.

The border concept for immutability in its distribution of the individual sequence on a given level or ground is cognition, and it may be realized that immutability is not an eternal fixity in the make-up of personality or a substantial indestructibility that is true of the mass from which individual being is differentiated but a created character absolute that is of the consciousness and so must be appreciated. The difficulty always at this point is that an achievement in a timeless or eternal realm must be described in terms of time, or out of experience in which time-and-space limitation conditions all consciousness. In experience there is always the beginning of immutability but once begun it promptly has been always possessed. The fellowship of immortality is so perfectly a sharing of all things that entrance into it endows the past as perfectly as the future exactly as reading a book begins an experience which in real time has been wholly past and promptly is past in consciousness. The sublimation of the concepts of cognition is perfect illustration of the achievement. Wisdom is the beginning of the timeless and spaceless approach to reality. With its achievement man begins to approach life with a spirit of time-space transcendence and thus becomes obedient to ultimate reality and so begins his immutability.

Man's sustainment of his deficiency in the light of this concept of immutability is most noticeable in his fear of cancelling his conscious being. The seeker often will withhold effort and deny inner anticipation stirrings of his ultimate sense in the unexpressed belief that he actually risks existence. He will stand pat within himself because he is sure of his continuance only wherein he has experienced it and so he adopts conservatism to mask his fears.

The actuality or positive expression of immutability is in a certainty of idea-sense or a flair for the recognition of the ultimate in any gradation of reality. Experience is never feared because there is a correct orientation to the ideals involved. There is no possibility of debasement of the self because there is illumination or an ultimate level in the cognition. At all times the seeker here knows the ideal in absolute form, not possessively or academically but stimulatatively and suggestively. Character in its immutability is immediately absolute in foundation or statically without actuality of dependence on anything other than Source.

CABALISTIC DEPTH XVII -- FORCE

Marc Edmund Jones

This lesson is the first of three on the roots of will and it introduces the student to the positive concepts of the second or Socratic magic square. The general distinction between the negative and positive concepts or the attitudes or attributes of life as they are respectively designed in the field of human experience need not be recapitulated here but it is very necessary that the student be able to recognize the positive aspect of character in its revelation of itself as will. By will in general is meant the under or basic drive of the being in contradistinction to the response of the being to its environment. The possession of will in any but the most primitive and intuitive stirrings of the being towards evidence of its own eternal existence is clear indication of the presence of character. It is a positive manifestation of character in the sense that it is wholly of immortal sustainment in its act. This is not the social or evident action of the concepts such as capacity and reverence but is act as the eternal positive. Will is thus the positive or self-complete real of selfhood. It is personality self-ordered in its effective relations throughout its environment. Will is not the eternal or the immortal as such but is being in subconscious realization of absolute continuance and hence it is positive being in the most elementary designation. And with the roots of this will the student finds himself on the first level of positive character and ready to duplicate the surmounting of experience in the Ibn Gabirol magic square with a transcendence of inner or vicarious experience. It is through will alone that human nature is able to deny the response to conditioned impulse or to climb above the limitations of superficial existence. Character negatively is the instinctive or intuitive expression of the will and positively character is will in practical or knowable being. Force as the initial concept of will is character positive in its primitive emanation of itself or its creation of itself in image of itself and consequently it may be said that force is character in simple reproduction. Physical or brute force is but the shadow or counterfeit of this of course and as permitted rather than unleashed by the will. Yet the will in its false or lesser manifestation of itself will often let itself be immolated in the blindness of lower force. Force is a concept of depth and in comparison with the Ibn Gabirol magic square it is the depth of appreciation or is self mobilizing itself to act in and through an ideal. Depth in general is a broadening in terms of both time and space but with a move to timeless and spaceless reality. Force is not physical energy *per se* but is that inner reality that produces a continuance or higher reality of physical energy. Appreciation is of experience or the enlargement of the being towards character and a competency in value-estimation of things while force is of character and is the being enlarged or self-unfolded towards values indicative of the immortal.

The border concept of level or ground by which force is to be identified and established in correct realization is positive fact, and on this foundation plane of character's willing and conscious furtherance of itself the concept of force is clarified as the primitive value-apprehensive element in character. Thus it is embodied in the common expression force of character, and in the realm of physics it is the basic touch with the will of the universe as a whole. As appreciation is the most simple possible evidence of man's transcendence in experience so force is the most simple possible evidence of human transcendence in personality. Untutored this "force" may be very crude but crude as it may be it yet reveals high value in human society.

Following the procedure in the Ibn Gabirol magic square the positive concepts are to be mastered most effectively in their linking roles in the positive movement of consciousness from one negative concept to another. Positive fact as a level is the general linkage between fact as such and beauty, and force in this capacity is the potency by which virtue is sublimated to insight. The physical energy that is born of the absolutely true-to-self foundation of character in virtue has an irresistible if totally instinctive touch with pattern since it is the force that links virtue to insight. And by the same token the insight of man is clear and true when it is a manifestation of personality's virtuous forcefulness. There is no true force in character or personality unless the beauty of inner view or insight is definitely tied or linked with the absolute fact of a personality in transcendence of experience or virtue. The will of man has its fundamental force in the virtue of the immediate interest, and in the insight of the extra-and-added or transcendent immediacy.

The border concept for force in its distribution of the individual sequence on a given level or ground is integration, and character here is at once seen as positive in its simple or primary touch with basic self through virtue and its basic transcendence through insight. Integration is the relationship of the lesser in the greater. As the ordering of static personality it links situation and action in the negative concepts. Expressed on the level of positive individual sequence this is the dynamic agent in the progress of character from virtue to capacity. While capacity is negative it is a positive in terms of virtue. Capacity thus is the force in virtue. Personality in its forceful self-revelation has a capacity exactly equal to its inner or transcendent satisfaction of will. Force here is the will at root and anchorage. Rooted in virtue it grows through insight and anchored in virtue it masters the seas of life through capacity.

Man's sustainment of his deficiency in the light of this concept of force is readily observed in the futile attempts of individuals to whip themselves into absolutely effective or will-sustained action by a manipulation of the senses as in taking stimulants or seeking company in the desired field of enterprise or shaming self by signing pledges or making supposedly irrevocable commitments or resorting to games which man plays with himself. Psychology in speaking of the reserves of power that may be drawn on will give to the unthinking the idea that only the proper stimulus is needed and there will be a turning to prayer as self-psychologizing or to any type of stimulation for energy-releasing experience. But everything of the sort that is not founded in well-being of personality or in virtue is devoid of real force and at the end is self-defeating.

The actuality or potent expression of force is in those circumstances where there is no confusion of alien influences and where there is absolute evidence of the force as self-sufficient and of the inner and eternal will. Like the positive concepts of the Ibn Gabirol magic square force is a grace of being but a higher grace or a quiet and unquenchable moving of self out from inner irresistibility. Force always is an absolute above possibility of modification and variability in its effect. It is graceful in the way the ordinary dynamic of nature is graceful or self-intent in an inner confidence that needs no outer bluster and no external confirmation.

CABALISTIC DEPTH XVIII -- BELIEF

Marc Edmund Jones

This lesson is the second of three on the roots of will, and it introduces the student to will in its characteristic foundational revolution on itself. Here is character co-operatively reproductive, or the primitive act of existence ordering itself in the vortex of its environment by giving constant evidences of itself and simultaneously compelling constant recognition of itself. The out-giving or reproduction of character is the simple emanation by which anything of eternal reality may be known but such an emanation is not eternity captured in time nor immortality fixed in space. It is rather the projection back into the semblance of beginning of whatever in its absoluteness of being must be evidenced in the non-absolute by a simple constancy. This is advanced work so that the student should have no difficulty in retaining in consciousness the concepts by which the new conception is to be sustained, and what is here being said is merely that in force is not the inception of the will of man but the inceptive realization of man. Another individual is first known by the simple impact or force or whatever relationship may priorily be existent. All subsequent knowledge of such another one is in terms of a progression which far from the progress in existence of the other is an enfoldment of the understanding or realization of him. Force is the means whereby primitive realization is achieved and of it is the emanation of self by which all others come to realization of the self. But in belief is to be found the centricity of being the absolute core of selfhood the fundamental self-revolution of the will. There is of course the distinction between belief as the manifestation by which evidence is given of the fundamental revolution of selfhood and belief as the realization of absoluteness per se. The will in its foundation is belief in the latter sense but the concern of the lesson is in the manifest belief by which realities co-operatively give certification to each other. Positive depth is here specific or complete and utterly co-operative or of the life or the act or the will of reality. Belief is never mere helpfulness nor certain expectation. In the concept of belief man accepts an absolute relation to given interest and the act of his positive reality of being is evidenced by an immediate and self-demonstrating constant in his life. It is belief as in God and hardly faith as in a man-made objective. In comparison with the Ibn Gabirol magic square the concept of belief is the depth of authority, and in its deeper aspect the real authority of character is the will in absolute act. Thus it is possible to move mountains or to accomplish any consummation of personality which can be visualized and executed in an absoluteness of co-operative self-revolution. To Socrates the basic co-operation of belief was in the familiar sign or his psychic gift, and this was not a guiding or will-pauperizing interposition of some higher intelligence but was a voice out of the fundamental pattern of his own being forbidding him any act of will that was less than absolute. The roots of will are in self exercise of selfhood in living constancies.

The border concept of level or ground by which belief is to be identified and established in correct realization is positive fact and the absoluteness of the self-revolution of belief is therefore dependent on the exterior and tangible or social universe. This is basic co-operation not deriving the ultimate from the ephemeral or the will from the conditioning experience of man. In external environment the will of the individual by all foundational act gives an immediate reference to eternal pattern and the gradation of response by the superficial reality in terms of recognizable or experienced

constants is the self-revelation of belief or the inner experience of the will's self-revolution. Only as man experiences stabilities about him and finds touch with underlying certainties has he faith in consciousness or is he able to exercise his will in any faithful degree. There is always the blind faith of nature's realities but man must transcend mere nature endowment in order to be immortal. The consciousness must elevate the immortalities of the matter and co-operatives of its existence and in its true or absolute personality establish the eternal will of the being that grasps its conscious immortality. Belief is the complex linking of the will's act on the level of positive fact and on the analogy of the Ibn Gabirol relationships the act of faith is primarily a carrying of capacity to reverence and of control to direction. The co-operative reality of faith is the giving of conscious transcendence or reverence to innate constancy or capacity and the move from the left-hand anchorage of being, and also the establishment of an absolute pattern sense or direction for the instinctive self-ordering or control or the out-reaching to right-hand fulfillment in being.

The border concept for belief in its distribution of the individual sequence on a given level or ground is organization, and character must be seen positively constant in its general inner acceptance or ordering or its belief so that belief actually becomes a measure of the degree or perfection of self-revolution in the being. Organization is the positive aspect of the action distributing the negative concepts, and belief is the root or basic act of the positive being. Unless the seeker has belief or rare constancy of character in his general co-operation with the reality of belief in every factor of his environment any true illumination is not for him. The immediate distribution of the positive individual sequence by belief is the linking function by which capacity is brought to control. Superficially the true evidence of belief is expansion of the being's capacity through perfection of control.

Man's sustainment of his deficiency in the light of this concept of belief is the distressingly frequent willingness of the individual to act on the basis of doubt rather than belief. A superficial age believes it smart to develop the spirit of show me and with odd naivete it expects that it is possible to sit in accurate judgment on that wherein there is no act of participation. Academically it should be as possible or more possible for some recent graduate of skilled and competent instruction to make as accurate judgments as the practitioner of experience yet observation shows deep or rich experience even obviating the necessity for conscious knowledge in many cases. Participation is the co-operation of belief, so to speak, and without a genuine even if vicarious entering into things even to all things in spirit there can be no belief. Then self revolves in wishful thinking with life not will-rectified.

The actuality or potent expression of belief is in the high grace of being exactly as in force. Where there is true belief there is genuine ultimate resolution of all act of the will to the self-revolution of selfhood and the being has belief in itself as a constant absolute, eternal, immortal and universal and in the power of this constancy to relate itself to the constancy similarly lying at the root of everything that is. The seeker who develops belief discovers that he possesses a faith that all living creatures and all inanimate processes remain ultimately constant to their higher genius and he begins to live an absolute life.

CABALISTIC DEPTH XIX -- INTEGRITY

Marc Edmund Jones

This lesson is the third of three on the roots of will, and it introduces the student to character as a constant in the social or transcendent order. In other words the will of man is eternal only if it is able through its self-emanation and self-revolution to leave a constant stamp of itself throughout its experience with the ephemeral or transitory. What this amounts to practically is that the will of genuine personality creates constancy in all that is non-constant in its own right co-operating at the same time in constant reproduction with all that like itself possesses the inherent constancy of immortal being. This is integrity. The idea of the reproduction is the exercise of self. The time manifestation of the immortal is the continual appearance of identical images and the space manifestation is a constancy of squaring to a constant real. What takes place in the consciousness of man simply enough will be found taking place with equal ease in the social order whenever a similar wholeness of perspective is possible. Thus an individual by memory or in the act of experience calls up and re-establishes the alignment of potency in any given circumstance. His mind from the depths of infinity within itself finds the words needed for thought or articulate expression and the bodily processes drop into the grooves of their conformity to will and so on. In the external world the effect of the character of man is to produce values or social words expressing the eternal act of the being, and to put in motion group set-ups as grooved by the constancy of the individual in expressing the will of the larger order. Integrity is that absoluteness of individuality that permits the act of the group or race or larger unit of being in self-revolution and reproduction of its reality. Will is constant beyond consciousness in integrity even as it is constant below consciousness in force, but the element of beyondness is not in the sense of something that like the force interactions of co-operative lower being is a matter of almost mechanical or utter constant co-operation from higher being or the pattern absolutes of character and will. This is the positive depth of the ideal or the absolute of eternal or immortal freedom. If force is a manifestation of simplicity and belief of complexity then integrity is a manifestation of variation or the free simplicity of higher order represented in the sports of the botanist or the mutations of the geneticist or the creative faculty of the philosopher. In comparison with the Ibn Gabirol magic square the concept of integrity is the depth of influence and the emphasis of will in ultimate-reality is through that which is real because of its power of surviving constancy after its projection into being. Here are the roots of will in an enjoyment of selfhood since enjoyment is a matter of social sharing and integrity is sharing the totally real in self with the total of other consciousness. The stamp of self is left on others not by imposition of force or the act from below in will and not by expression of faith or the act in self of will but by the reception of all to the integrity or act from above in will.

The border concept of level or ground by which integrity is to be identified and established in correct realization is positive fact, and in integrity is to be found the act variation of will or the free linkage of negative fact to negative beauty. Now the level is taken to its right-hand ultimate or the consummation of will, and always in will consummation or free manifestation is to be seen the

absolute genius of the positive concept. Integrity is not a perfection of conformity to the demands of environment but absolute fullness in an inner trueness to self. The being is free because it accepts no outer mastership while yet giving the fullest co-operation in all social relationship. Indeed the man is most truly free and has the greatest integrity at root in his character who has no tribute to pay to his own senses in the fruitage of unbridled appetites and no obligations to discharge because of abuse of social opportunities among others and no involved or confused realizations to lose through the acceptance of conceptions less than the constant and absolute. Integrity is the freedom of the will to act or the absolute citizenship of character in the realms of consciousness. When integrity is seen therefore to be the linking factor by which wisdom is elevated to spirit it is at once evident that wisdom can reach to spirit only through an utter freedom of the personality. Book wisdom is useless in the living of a life unless the intellect can make application of what it has learned and thereby have an experience of freedom. Spirit is a counterfeit unless its sustainment is the wisdom released into a complete integrity of personality or an utter freedom of will to act.

The border concept for integrity in its distribution of the individual sequence on a given level or ground is socialization, and character must be seen as positively constant in its integral participation in the cosmic whole. It must be absolute and yet free and variable in permitting the universal manifestation. Integrity is not a static or frozen impeccability of character. It is utter freedom. The man without integrity cannot obey the law without violating it in spirit and the spiritually free individual may disobey all laws while conforming utterly in their spirit. Jesus is example of the latter and his Pharisee enemies of the former. Socialization is the positive form of association and what is now demanded of character is a true association of values or a transcendence of all normal relationships into an interaction of will and higher desire or a meeting of everything in and through constants of personality rather than ephemeral accidents of flesh and conditioning. Integrity in its socialization is the linking whereby control is brought to wisdom with the integration of selfhood in the will's act or control flowering as the potential integration of all that is or wisdom.

Man's sustainment of his deficiency in the light of this concept of integrity is the familiar compromising of human individuals or their seeking to insinuate their way into progress or luck into achievement rather than remaining faithful to the clear act of the will or the genuine expression and revelation of character. Surrender to discouragement and inner faithlessness to will are the outstanding sin against the eternal self. Because men are not often really faithful to their act of will their consciousness is of lower realms and bound. They lack integrity not for any desire to manifest less but because desire itself is on a lower level.

The actuality or potent expression of integrity is in the high grace of being at its ultimate of self-consummation or integrity in transcendent enjoyment or absolute interest in the realities of life. There can be nothing ulterior or self-seeking in integrity because the greatest thing that could be sought is the total self-satisfaction known by the individual of integrity. There is no whispering suggestion of non-absolute elements as in the satisfaction of the senses or in the smugness in seeking to enlarge self by shutting out all others from view. Integrity is the transcendence of convenience or the immediate freedom of graceful self-realization.

CABALISTIC DEPTH XX -- PERSPECTIVE

Marc Edmund Jones

This lesson is the first of three on the branches of will, and it introduces the student to the second level of positive character and to a depth that perhaps might be more specifically viewed as breadth or the general expansion of the focal personality. The roots of will are the real foundation of character in its livingness but the branches are the practical actuality of character or the ramifications of the will in the realms of its conscious being and so the basis of its self-appreciation and its social or immortal potency. Perspective is the initial concept of the will's self-enlargement of being because in perspective there is a constancy of ordering by pattern with an absolute concurrent consciousness of the self in its center or Source. In perspective there is no bringing of exterior rectification to an uncertainty of self but rather there is a sharing of what certainty of self there may be with the conveniently adjacent related elements of being. Whenever there is perspective on facets of the alien the inner being is revealed as first in perspective of itself. The whole basis of knowing lies in this. Man comes to be aware of himself definitely through seeing himself in others and life is initially a mirror and then only the stage whereon the mirrored images may be ensouled and given flesh. Perspective is a product of experience but of an experience that at root is always a matter of self-appreciation. With this new concept on the new level there is a revelation of character as service. Character only sustains or serves itself as it serves or sustains the mirroring of self in environment, and the sustainment of the mirror reality of the knowable is perspective *per se*. At this point the seeker is brought to the existence of positive breadth in its simple or left-hand-anchorage aspect and simple breadth is no more than the vicarious estimation or experience of relationships in a practical extension from the self. With perspective a man may live broadly and well but without it his life is narrowed to the conditioned guidance of his impulses. The presence of will in perspective is not obvious to the superficial student, that is the will to be oriented eternally to all that is true perspective. Here is not relationship according to the accident of the social complex but according to the design of the being or an actual outpressing of the positive character. Character is perspective if it expresses itself truly, perspective is character if it is the direct product of an act of the will. In comparison with the Ibn Gabirol magic square, the concept of perspective is the depth or breadth of ministration. Consequently it may be seen that there is no perspective in the living of one who does not desire to minister to everything that shares life with him. Ministration itself is often a superficial bread-on-the-waters expression. If it is real it is entering into perspective in a relationship of service. When character is deep and enduring it reveals its constancy of perspective in its definite ministration to every reality encountered in experience. Character in any self-broadening is ministrative to others.

The border concept of level or ground by which perspective is to be identified and established in correct realization is positive beauty, and on this new level is to be encountered the first extra-and-added element in the positive reality of character. Selfhood in perspective is a positive more than itself. There is an appreciation of the alien on its own ground and a recognition of other

character in its own genius or a transposition of centers with no loss of being and a positive social or vicarious existence sustaining a new enlargement of the selfhood. The positive factor in the beauty of this level is the linking between beauty and vision as such have been found descriptive of negative character. There is with perspective and the other concepts of this level a touch upward to vision or absolute experience of pattern, and yet a reaching downward to beauty or the upward instinct of basic and non-transcended experience. In the magic square the concept of perspective is the linking by which insight moves upward to consistency and insight thus is to be seen as worthless if it does not imply the perspective by which its process of sublimation takes place and consistency to be empty and imaginative if it is not grounded through the nascent perspective of the positive being in some measure of practical use or application of the insight. Perspective is consistent in its tie with vision or reality upward, and definitely gifted with insight in its tie to beauty or value-manifestation as reality downward. There are no true branches of will unless the being is related to both the practical and ideal experience of character. Such relationship is the perspective by which the depth of being literally may become breadth.

The border concept for perspective in its distribution of the individual sequence on a given level or ground is integration or situation positive, and a genuine perspective must always be an integrating agent in the personality. The seeker without perspective is lost by lack of touch upward and downward. He has no integrative facility in the breadth of his consciousness. He is torn this way and that by the limitations of will-expression. There are many who cannot interpret their branching of character or their perspective or other qualities of broadening will but at least they are able to give the evidence of any resulting insight and consistency of being. In the development of the positive situation of consciousness the result of perspective is not only the linking of the levels but the development of character on the levels and as here the transition from insight to reverence. There is nothing extra and added in the reverence of human kind unless there is a perspective that has been sustained in insight, and by insight endowed to order the reverence in a true breadth of will.

Man's sustainment of his deficiency in the light of this concept of perspective is easily observed in the average individual, who has been content just to quit growing. Perspective is constantly linked to vision and realms beyond. It is not a passive achievement to a correctness in point of view but instead is a continual growing forward in a gift of divining relationships. Most men are happy to accept their opinions from others or take the idea of a book or the attitude of a newspaper and with such a collection of second-hand points of view utterly unrelated to themselves in center and quite apart from any breadth of will expression somehow hoping to have a present effective or ultimate immortal place in life.

The actuality or potent expression of perspective is in a culture of the faculties or an unremitting subjection of activities of selfhood to the task of giving greater reality to the being. It is not sufficient in immortal living to pass the test and by some demonstration of perspective an inner relation to the reality at hand to give the being a surety of discrimination. Perspective is a living reality that must continue its broadening or deepening process. For the effort toward perspective to cease is for the will to disintegrate. The transcendence of narrowness in perspective is the will's continual definiteness of reference to the totality of all.

CABALISTIC DEPTH XXI -- SACRIFICE

Marc Edmund Jones

This lesson is the second of three on the branches of will, and it introduces the student to the idea of perspective in act or to the practice of breadth in life. Here is the central concept of the Socratic magic square and hence the focal reality in transcendent being. Nothing is more important than sacrifice and yet nothing probably is more variously conceived or differently interpreted. The call to an utter giving of self is as much the voice of the demagogue as the avatar and the demand for everyday sacrifices as much the phenomenon of the unintelligent and disordered life as the high-principled and ordered career. The difficulty lies in the deification of words as such or the identification as sacrifice of everything from a tribute to selfish leadership to a mistaken and unhealthy martyrdom. The approach to the core of the Socratic character-ideal is therefore not through a mere word but through the absolute concept identified in a magic-squares scheme. Character is now to be analyzed as co-operative service or simply as the being expressing itself in a constancy of mutual interest and guided by an utter mutuality of perspective with perspective taking on a new dimension in the enfoldment of personality and the breadth of character seen as complete or totally involved in reality. There is no sacrifice in other words in anything that while greatly contributing to one end is yet destructively effective in other channels. Character itself and sacrifice as the focal or central concept are real in an absoluteness of totality, and the self-giving must be of an utter transcendent order. The spirit of this was expressed by Jesus in his "Whosoever has done it to the least of these has done it to me." Breath of real character is a complex because every facet of every possible manifestation of personality must partake of its ultimate or potential of sacrifice. The life of an occultist or any person of transcendent order must remain a sacrifice for every possible subsequent development of human character or that which has been true of Pythagoras or Philo, Plato or Kant, Buddha or Jesus and Sophocles or Shakespeare. Here the branching of will is seen in terms of self-restoration or the strengthening of center in every outstretching of the selfhood. The personality of breadth is that which ever recaptures itself in experience and ever draws closer to God in touch with man or always finds its past an illumination in the present and future. In comparison with the Ibn Gabirol magic square the concept of sacrifice is the depth or breadth of harmony. Sacrifice is the harmonization of personality with life in terms of character. Where the being does not capture itself or retain control of its own ongoing the harmonization is in reverse and the experience molds the character to the conditioning with the will largely cancelled in all practical living. But with real sacrifice there is a higher or transcendent harmony and a satisfaction of being and a squaring of effort and participation in experience by a perspective that is fundamentally eternal. Sacrifice is immortal consciousness or the harmony of utterly transcendent reality. Will itself is absolute harmony.

The border concept of level or ground by which sacrifice is to be identified and established in correct realization is positive beauty, and there is in sacrifice not the simple linkage to vision as in perspective but instead a complex linkage that serves the reality of vision and full experience in the centered reality of the personality. Perspective in its evidence of itself is always of the eternal and universal complex. A single sacrifice is the act of character

in its focal immortality and such single occasion is of value not for its immediate contribution but in its evidence of the transcendent fellowship sustaining the act and making it possible. Where there is sacrifice among human beings there is the ceaseless actuality of itself, and whether a single act or an infinite series gives testimony to the central sensitiveness of character the sacrifice is no less immortal. In its function of linking beauty to vision sacrifice is the positive catalytic in the sublimation of reverence to peace and direction to sovereignty. The most objective manifestation of sacrifice is always a contribution upward to wholeness and a mobilization from below of the complementary but more material wholeness. Thus peace must be the proof of reality in sacrifice in the sense of contributing to ultimate higher wholeness, and by the same token all true reverence must be seated in a universal respect for the factors of experience. Taking the point of view from the right in a perspective of consummations no sacrifice is complete unless its fruits prove themselves to have sovereignty or continuing satisfactions and to complete direction or continuing the self-ordering.

The border concept for sacrifice in its distribution of the individual sequence on a given level or ground is organization or action positive, and the effectiveness of sacrifice as the central act in higher or immortal existence is due to the fact that it is complex or continual and hence positive in its own dynamic. Everything is drawn to totality in all directions not only in vision to principle and in beauty to fact but in terms of left-hand absolute and right-hand consummation. Many relationships in the concepts may be worked out beyond those used in these lessons to illustrate the operations of the magic squares, and all will be illuminating to the student whose mind is aided by diagrammatic symbolism. But by the usual use of the positive concept to provide linkage between the negative ones and always working to the right and upward in tracing out the charting sacrifice is the active factor in the carrying of reverence forward to direction. There can be no genuine reverence unless there is the sacrifice demanded by the potentiality before personality or direction, and there can be no real direction of the being unless the pointing has resulted from the sacrifice of appreciation-forward or reverence.

Man's sustainment of his deficiency in the light of this concept of sacrifice is marked through every stage of human development in the attempts of man often hilarious and often pitiful to gain credit in the eyes of their fellows. Whether it is a matter of response to patriotism, the enthusiasm of a lynching party, the fire of a revival or the calculating careful conformity to more quiet standards of the moment's appeal the modern Pharisees are always making sacrifices and with a fanfare of trumpets. When social thrills are sought for their own sake they are empty triumph.

The actuality or potent expression of sacrifice is in a culture of the realizations of life or a flowering of the personality and a fearless exercise of character. Sacrifice is never a one-way reality since in its complex perspective whatever is lost is not wanted and what is gained is of immediate and transcendent satisfaction. Sacrifice is a giving up only to lower eyes seeing the value in what is lost over what is gained. Sacrifice ultimately proves to be transcendence of man's quavering doubts and his nervousness. It is his awakening to a power to refer all things to the totality of self and to know touch thereby with the totality of All.

CABALISTIC DEPTH XXII -- RESILIENCY

Marc Edmund Jones

This lesson is the third of three on the branches of will, and it introduces the student to the practical positive absoluteness of self or to the gift of an immediate assurance of selfhood's reality as a sustainment in the everyday outgiving of personality. Here the breadth of the positive consciousness is the sustainment of all consummation of self through its own renewal, and in resiliency the being can be most broad consciously because of the perfect facility in inner orientation or recovery of the personality. Character is here positively most self-conscious, and as a consequence in resiliency the conscious absoluteness of the being is most definitely centered. Whatever else may stand as symbol of external existence the capacity of the being to retract in on itself without loss of any of the breadth or depth of consciousness and without any distortion of the sense of center or reality is the underlying experience of such. There is here an essential courage of selfhood or an absolute or unlimited sense of resource that gives the being utter independence from the alien to even the absolute or ideal alien. Character at this point in the charting is positive in its constancy of service and personality here is a constant in its manifestation of the absolute to all other than itself. The ephemeral and self-seeking trimming to the moment and to the idea of the immediate necessity is utterly false to the resiliency of the true self, and in genuine character anything less than absolute fidelity to the ultimate consummation of selfhood is inconstant and so destructive in its contribution to the being. The will or positive character at this stage in development of positive breadth is a constant in variation as manifest in the sport or mutation by which the eternal gives evidence of itself in a cause-and-effect reality. Resiliency is absolutely original in its fidelity to Source, and self is enabled to mobilize its potentiality by unsuspected and literally non-controlled means. The being remains always free in its ultimate consummation. Resiliency is an elusiveness due to the being's consistently greater or broader touch with pattern or absolute eternality. In comparison with the Ibn Gabirol magic square the concept of resiliency is the depth or breadth of radiation and thus in character may be seen the constant and absolute return from self that in experience is marked by equally constant and absolute outgiving of the being. Radiation is the evidence of a perfect unification because without self-stability the radiating functioning of self would be sporadic or erratic and not real, and resiliency is the evidence of a perfect appreciation or will of unification because without self-confidence the self-sureness of the self's return to Source would be marred by distortion and external or ephemeral influence. The seeker whose life is lifted in experience at least to an intimation of immortality is radiant in all his living and behind this glory in experience is at least the nascent character of resiliency. The quest for immortality is through the experience of the constants in self and the constants are the substance of the character.

The border concept of level or ground by which resiliency is to be identified and established in correct realization is positive beauty and the extra and added element in the character is the constancy of recognition of Source or that which is a continual or positive lifting of aesthetics to a higher level. Resiliency is a practical transcendence of the limitations of ordinary relationship or a

matter of positive beauty because there is an inner or immortal satisfaction in the achievement. In resiliency there is never an escape but always a return to potential and never a move away from the immediate reality but always an adjustment back or inward to Source and so to the control of the complex. Resiliency is self-restoration. It is a cancellation of loss or set-back and thwarted or disillusioned results through an original or mutant realization of the immortal implications of all factors. The linkage from negative beauty to negative vision is by the experience of a higher to a higher, and this is the freedom characteristic of will on the level of self-realization. The balance is beyond midpoint in the experience-transition from lower fact to higher principle and hence the pattern is of greater potency than the conditioning and the ideal exerts greater pull than the limiting actuality. Resiliency is the positive catalytic in the sublimation of spirit to obedience and there is no true obedience to the higher or constancy of self-reference to ultimate pattern in the consummations of selfhood unless there is an awakening of the will to the perfection in constancy of resiliency. And there can be no spirit in the character if there is not always present in consciousness the resilient will by which spirit is obedient to true selfhood.

The border concept for resiliency in its distribution of the individual sequence on a given level or ground is socialization or association positive. The being returns to the ultimate integrity of self but not by a mere retraction which would be a negative act wholly destructive to the function of positive will. Rather the constancy of return is through a constancy of association with the social realities that sustain such a return. If there is a great soul making a permanent imprint on the men of an age such a soul is not detached or indrawn and elusively seclusive. Such a soul manifests its resiliency through a constancy of self-relating to factors which in others are of Source as mutuality on a higher or mutant level. Jesus did not revert to the consciousness of solitary wilderness moments in his touch with men. He was immortally resilient in possessing within himself and touching externally to himself the constants which socially consummated his being on this level of character. Resiliency is the active factor in carrying direction forward to spirit, and it will be obvious that there is no true direction in life unless the resiliency of character in its freedom is continually linking the directive factors to ultimate spirit or just as there is no spirit in the character of one whose constancy of freedom gives no direction to his spirit.

Man's sustainment of his deficiency in the light of this concept of resiliency is indicated by the lack of fluidity in the expression of a constricted individual. There is timorousness of self-giving because the self is not stocked at Source or has no sense of sure resilient return to Source. Life is capricious because the constants of the inner being are capricious and uncertain. There is no free act of will because will has no free linkage.

The actuality or potent expression of resiliency is in an expansion or original or mutant extension of the self's sacrifice. The being is fired with the surety of conscious initiation when it is capable of burning with every issue of life. Experience is not a guardian conditioning the self to mortal continuance but is a servant broadening and deepening the being through the manifestation of character. There is in the reality of resiliency a transcendence of carelessness and triviality. There is no fear of experience because with spirited or fired personality all experience is opportunity for the resilient and positive return to Source.

CABALISTIC DEPTH XXIII -- IMMORTALITY

Marc Edmund Jones

This lesson is the first of three on the fruits of will, and it introduces the student to the highest level of positive character unfoldment and to the concept which represents the highest conscious goal of personality. Immortality is the consciousness of man in an absolute freedom of being totally divorced from any dependence on experience or even on incarnation. It is consciousness in its individual approximation of absoluteness. Through all life this concept is the expression of the ultimate human hope whether it be expressed in saving the soul or escaping the wheel of rebirth or even by immortal contribution to the race as a whole. This is the highest unfoldment of positive character because the absolute continuance of the being is a transcendence of time and so by necessity of space. The concept is not an ultimate of concepts since the development of idea is free and indefinite, but it is the ultimate of strictly human hopes through its representation of absolute projection out of experience if in no more than an infinite regression of experience as represented in a too-literal doctrine of karma or after-life in heaven and hell. Character in its immortality is the simple absolute. There is no involvement of any factor other than selfhood's sheer continuance. Any special detail in terms of a kind of immortality is subject to the idea that such could be changed. Ordinarily the average person rather expects to grow in his after-life, and he is inclined to visualize the existence of heavenly hierarchies which by their very being presuppose some way and measure of progress. But immortality itself is just that and no more and no less, and since the mortal state of man is identical with his existence in a realm of cause and effect and bound by time and space so the immortal state should be marked by the absence of these things and to be consistent by the presence of that which alone is lacking in the mortal world or absoluteness. Self is absolute in the point of view of any factors descriptive of its non-absoluteness in mortal existence. It is absolute in time and space, in self-certainty and in ultimate-realization. Immortality is the first or anchoring fruitage of will, following on the rooting and branching of will or it is will itself as an absolute. What the being wills to be, that it is. The consciousness of man in this is creative or divine or immortal. In contrast with the depth of will in its roots or the breadth of the positive self in the branches of will there is in immortality the fruits of will as a height of selfhood. In comparison with the Ibn Gabirol magic square the concept of immortality is the depth or height of transcendence, and in the way that immortality is the highest goal of character so transcendence is the highest achievement of experience. In his mortal struggle for life man desires the transcendence of his experience, and through this he meets the potentiality of his immortality. In the unfoldment of character man seeks to survive or to incarnate in the values of his personality, and the sense of an immortality through the constants of values within him gives him an intimation of his capacity to transcend experience or to live on a higher or immortal level.

The border concept of level or ground by which immortality is to be identified and established in correct realization is positive vision, and this is the linkage from negative vision to principle or the ultimate of possibility in a positive grasp of the abstract as such. Positive vision is the conscious touch or intimation of

eternal pattern or principle, and in immortality is the simple intimation of principle. In other words the soul achieving a conscious immortality is able to do so by a concurrent sense of the immortality in everything else. In sensing the absoluteness or universality of the immortal at root it touches principle simply and absolutely. The way therefore to the achievement of immortality is through a willed determination to locate the immortal in every person and object at hand. It is necessary in Christianity to have a love of God for all creation and in occultism it is necessary to see the operation of principle or the working together for good in all things. That is immortal which immortally does. The linkage is from the branches to the fruit or to the ultimates in absolute reality, and the linking role of immortality is as a positive catalytic in the sublimation of consistency to anticipation. This sublimation is indication of the stirrings of immortality because a consistency that is not absolute in its intimation at least or that is not more responsive to inner intuitions of eternal pattern than to external conditioned compulsions and ephemeral accident is unable to sustain genuine anticipation, and whatever in life is hoped for by the soul in anticipation is unreal if there is no whetting of the appetite for the absolute or ultimate consistency.

The border concept for immortality in its distribution of the individual sequence on a given ground or level is integration of situation positive. Immortality is the absolute of positive integrative process and when immortality is achieved the being is ultimately unified in its own totality. Thus occultism demands the non-repudiation of experience or the building of every relationship into center and towards wholeness. Immortality is the integration by which consistency is carried forward to peace and anticipation to divination and linking the one pair to principle and the other to vision. Consistency is non-real unless touched by principle and unless permitted by the integrative influence of immortal fruits in the being, certainly present to a minimal extent, to find definite intimation of immortality in the peace of that consciousness momentarily integrated within itself. Similarly anticipation is of no great power unless it has its immortal moment in the divination by which the vision-touched being sustains its constancy of anticipatory outreaching.

Man's sustainment of his deficiency in the light of this concept of immortality is the commonplace preference of humans for the mortal realities about them. They will give themselves to the moment and enjoy greater thrill with a sense of penalty laid at the door of the ultimate and absolute. The prodigality of nature which is an outpouring of the ultimate is caught only in a spendthrift wastage of self, since the anchorage of nature is in the immortal and of ephemeral consciousness in the mere interim of experience. The dissolute man celebrates his detachment whereas nature celebrates a union or an integration. Nature relaxes into the eternal and unthinking humanity into the detached fears of situation.

The actuality or potent expression of immortality is in a culture of the faculties towards their ultimate capacity or a practice of transcendence in experience for the sake of the consciousness of immortality and an assumption of immortality in character and life values for the sake of the heightening of experience in the ultimate intimate higher experience of survival beyond time and space or cause and effect. Immortality is the transcendence of risk in life, and it acknowledges no absolute value or power that threatens any lessening of genuine personality. Immortality is the simple reference of living to the absolute as character *per se*.

CABALISTIC DEPTH XXIV -- CONTAGION

Marc Edmund Jones

This lesson is the second of three on the fruits of will, and it introduces the student to character as the complex absolute of the highest level or ultimate ground in positive consciousness. The complexity here is not confusion but is a social or universal integration of reality. Contagion is the external evidence of the enduring in terms of lesser being and is of course a concept of alien absoluteness in a co-operative reality. Within the self any genuine contagion or reaction towards external influence is in reality an awakening of facets of the selfhood. Nothing can exist in terms of anything other than itself, and the fruits marked in contagion are of the being as stirred to participation in larger reality. Thus in the simple illustration of infectious diseases the contagion is conformity to the greater pattern in the activity and growth of the microorganisms or the like, and when there is faith healing there is simply an invoking of the mind and consciousness of the being to an absoluteness of its own pattern or a self-expansion that literally suffocates or crowds out the intruding alien influence. Contagion in the largest possible point of view is a sharing of immortality. What is given forth contagiously possesses more enduringness than the dominant consciousness or activity in the realm invaded. Occultism demands of the individual life an infectiousness of being that will make impossible any living without communion. The immortality of self must be shared as must every other value commensurate with growth into the appreciation of immortality. Exactly as competition in terms of lower life is destructive so contagion on a low level is an enemy to ultimate reality. Men normally distribute their fruits of weakness and surrender individual initiative to claim social benevolence and discard fundamental character to embrace the fancied security of enlistment in any reality other than their own. Rather than developing an immortality that will make the life truly contagious the seeker often seeks to be infected by something to which he can cede responsibility or essential effort or immortal self-challenge to self-perfecting. The will in its fruits is eternally poised within itself and such is immortality, but this poise unless it is to be crystallized and so cancel itself is under the necessity of fellowship with all other poise. It must be a socially integrating agent or contagion. In comparison with the Ibn Gabirol magic square the concept of contagion is the depth or height of concentration, and what in experience is the drawing of all things to practical unity in concentration is in the unfolded character a drawing of all personality or higher reality to the same practical unity. Ultimately contagion is of special affinity to the ultimate in all other things, so that disease is contagious to those whose systems are set for the invasion as off-guard or self-separated or inharmonious in functioning and immortality is contagious to those whose consciousness has true intimation of the higher or co-operative integrations or a basic reality in greater dimension.

The border concept of level or ground by which contagion is to be identified and established in correct realization is the positive vision, and in contagion there is the same linkage to principle that is characteristic of immortality. In other words there is an absoluteness of touch with pattern in all genuine contagion. The more primitive forces of nature are larger in pattern from the perspective of the realm of fact and hence physical contagion is

generally destructive. The more primitive stirrings of will and character are larger in pattern from the point of view of principle and hence social or spiritual contagion is generally constructive. The complexity of character in its contagion is in terms of illimitable multiplicity of touch with observable reality. It is an ultimate and simple in its own nature. What truly is contagious in spiritual realms is what is utterly of the primitive or simple impulse of will. Love is the most potent of all primitive self-recognitions of will and mere love may conquer the most bitter enmity. In contagion the intimation is of principle as a complex or a social or sharable reality, and the living of principle in a life is the beginning of a life contagious among men. Occultism therefore demands that a seeker love his fellow men or that he live ethically and morally and that he give substance to the ideal in his every self-expression. Contagion in its linking role from negative vision to principle is the catalytic in the sublimation of peace to divination and of sovereignty to coherence. When peace is infectious there is the sense of the pattern in all that makes divination possible and when sovereignty is contagious it has the broad sanction to give all society a true coherence.

The border concept for contagion in its distribution of the individual sequence on a given ground or level is organization or action positive. In social affairs the contagion of the race or group consciousness is the positive action of coalescing power or the organization of society *per se*. Men notoriously fall apart from each other when their group spirit fails since all actual organization in the realm of ultimate character or fruits of will is as history shows an infectious mood of co-operation and an absolute necessity. Enthusiasm is the first prerequisite in occult initiation or in the hard labor undertaken for the race and its uphill climb as the invisible hierarchies of its government find and selfishness is an acceptable evil if otherwise there is no primitive contagion or no spirit for an expenditure of effort towards the ideal. Contagion is the organizing factor in carrying peace forward to sovereignty and divination forward to coherence. A peace that is not at any price but that rather is born of faithfulness to ultimate patterns as the peace-loving of the Gospel is certified contagiously by men in the sovereignty to which it gives sustainment. The divination which brings that infectious interest to what is divined is the individual establishment of coherence or definite social security.

Man's sustainment of his deficiency in the light of this concept of contagion is seen frequently in the barriers set up by those of insufficient inner life for fear they might be infected by their fellows. Following on this is the apprehension leading many to refuse to meet others on an equal level or ground of experience lest again a feeble consciousness might find itself absorbed in the alien rather than enlarged by broader and higher co-operation with superior worlds or greater patterns and larger opportunities.

The actuality or potent expression of contagion is in a realization that there is no need to wait for a superior to act or for the alien to present necessary leadership. Contagion is the culture of realizations in life or the stripping for action of a self certain in its own core or touched by the immortality that is the potential gift to all mankind. In contagion there is a transcendence of accident or an enlargement of the life to pattern. Contagion creates a reference to the totality of things. It is an organization of the complex in a regripping of the simple. It is the ultimate through the channelship of self or the absolute self-ordered.

CABALISTIC DEPTH XXV -- FELLOWSHIP

Marc Edmund Jones

This lesson is the third of three on the fruits of will, and it introduces the student to the ultimate idea in the consummation of character as such. It is in the actuality of its sharing that a life maintains its conscious reality and it is in the consciousness that life actually persists and has its intimation of immortality and its contagion of self-unfoldment. The concept of fellowship is of the absolute completeness of character as such. If there are to be higher satisfactions in the consciousness or further expansion of the experience of selfhood these will not lie in character as such nor in the fruits either of personality or will. In the way that the development of character is an enhancement of experience, but without altering the pattern-scheme of the knowing in experience, so the unfoldment of the abstract world of human specialization and achievement will be a vicarious rather than literal exaltation both of character and experience. Fellowship is the ultimate consummation of self-consciousness or the certification of contagion as the infectiousness of the self has certified or made real the immortality by which the ultimate of character has its primitive or simple self-anchorage. Character is now to be seen as the variant absolute or the ultimate in absolute freedom. It is impossible to condition or limit fellowship in any true sense. An individual may be utterly without fellow relation to a roommate and yet have absolute fellowship with those to whom he is wholly unrelated in practical fact. Many a saint of medieval days had complete communion with the Christ and not a shred of human sympathy for the spirit or man of his age. The seeker in his fellowship is utterly free and hence any consummation of character in an occult discipline is through the invisible fellowship that marks the highest contagion of immortality or that which often is identified as the Great White Lodge. Positive height is variable in this final concept of the Socratic magic square, and the variability is the constancy of freedom. In fellowship there is that which cannot be disconcerted or invalidated by any accident of the external situation. There is nothing of superficial personality in the operation of the Lodge but in the make-up of the Lodge and its immortal fellowship there is nothing else but personality as manifest in the contagion of utter or absolute livingness and soul unfoldment. The will in its fruits is here the absolute constant so that true fellowship is elusive under analysis and so escapes all capture by the mind of criticism or the effort of selfishness while yet totally constant in the ultimate absolute of the self's instinct toward fellow immortality. In comparison with the Ibn Gabirol magic square the concept of fellowship is the depth or height of stimulation, and what in experience is a constancy of aliveness to all possible relationship of self is in character no less a constancy of outwardly expressed aliveness to reality in personality. The fellow feeling of character is the alertness of living in experience. It is personality ever receptive or character utterly universal and eternal.

The border concept of level or ground by which fellowship is to be identified and established in correct realization is positive vision, and the positiveness of the vision in fellowship is the constancy of touch to principle. What is the nature of the fellow feeling of initiation? Nothing less than the capacity to know principle in every least part of the manifest universe and to strengthen vision's extra-and-aided element as nonphysical in existence but

quite physical in result by the free and whole expression of true fellowship. There is in the final concept the intimation of variant principle or the utter-pattern in such form that nothing is denied a full part therein and nothing is separated from its own inner or ultimate sense of centrality therein. The simplicity and complexity of character have given way to ultimate simplicity in freedom or the absolute power of variation or mutation or sporting. Fellowship is of principle in free intimation because it yields to all that is the free vision of an absolute perfecting in result of what in a realm of result is nonexistent. Fellowship has its tie to the eternal directly and the universal absolutely, and it is as character ordains it at any stage in higher experience. Fellowship in its linking role of positive vision is the catalytic in the sublimation of obedience to immutability. The genuinely immutable or absolutely changeless and certain in character is that which has given fellowship to the inner obedience of basic discipline in personality. This obedience by the same token is that which has gained justification by elevating the being to a worthiness of fellow experience in the most secret and inner absolute constants of the selfhood.

The border concept for fellowship in its distribution of the individual sequence on a given ground or level is socialization or association positive. The basis of genuine fellowship is not a selective process among the individuals with whom the self has passing relation but rather is an eclectic process within the depths of the being. Fellowship is inwardly associative and the basis of the relation to the absolute in the other must be found in the being. There cannot be permanent character dependent on particularization in external association and hence occultism demands that all people be met in equality and that there be no respect among persons. Fellowship is the socializing factor in carrying sovereignty forward to obedience and coherence forward to immutability each on its own given level. There is true giving of vision in the fellow act by which sovereignty gains its obedience and the sovereignty is not genuine if it does not make the obedience a real satisfaction of character. In the same way coherence is universalized by the positive act of fellowship. Only in universal coherence is any true immutability founded.

Man's sustainment of his deficiency in the light of this concept of fellowship is uncovered in the life where there is no sense of social reality and where governments are taken as man made and communities as accidents of environment. To this deficiency is to be traced the modern mind that tolerates divorce and looks to the external compatibility as the seat of human happiness. The deficiency in appreciation of fellowship is found in the universal playing of favorites or giving respect to persons both in high and low places. Through all this is the superficial touch with people that by its very acceptance destroys all real fellowship.

The actuality or potent expression of fellowship is in a culture of the absolute sense. The difficulty of fellow relationships to the undisciplined person demands that absolute realization be first of the mind or of beauty rather than vision and of experience or fact rather than principle. To this end an occult training holds the seeker to rigorous standards of living in food or clothes or self-expression until he begins to show some evidence of fellowship with the absolute in general. Then comes the transcendence of separation from the realities of experience and at length the awakening to realization of the free scope in genuine communion.

CABALISTIC DEPTH XXVI -- SELFHOOD

Marc Edmund Jones.

This lesson is a single one on the absoluteness of analysis, and it introduces the student in a preliminary fashion to the third of the magic squares or the Pythagorean as following on the Socratic and Ibn Gabirol. The Pythagorean magic square will be the entire concern of the following series of lessons on Dimensional Reality but it is necessary to consider its central concept in advance, and from the present point of view in order to provide a transition in understanding and give a free scope to the following study in its own field. The move from experience to character was devoid of difficulty largely because it is the custom to consider existence in terms of personality and thus to recognize experience only in its survival through personal achievement and realization or character. But the expansion of conscious being from its self-intentness and its experience realization, as such is to be found in purely abstract or detached interest, is neither familiar nor obvious. In common living it is customary to regard theory as justified in practice or as a means to experience and realization and so totally utilitarian. It is true that the abstract achievements of the mind have been of inestimable and constant benefit to human kind, but it is not true that the abstract activity is sustained in anticipation of the practical or ulterior results other than in very superficial fashion or in shallow mimicry of the genuine abstract achievement. The whole consideration is complicated to some measure by the necessity men feel laid on them, so that they disguise their extent of abstract interest in an affirmation of practical purpose, but in music preeminently and in all the fine arts primarily in sheer esthetics of the discriminating through the whole gamut of living there is an unmistakable abstractness of higher desire by which a true invisible fellowship or divine indwelling is to be recognized. As has been pointed out (Lesson XVI) man achieved genuine constants in his character as grounded in the developed certainties of his experience, and on the abstract acceptance of constants as the ultimate measure of himself he has been able to proceed to the development of true science or abstract or ultimate knowing. With it the Pythagorean magic square builds to pattern-perfection, and in this or equivalent ordering of his abstract or pure-knowing development the seeker consciously and the speculative genius unwittingly proceed to the rounding out of human reality as creative in a universal sense and man becomes "god" in literal truth. The concept of ultimate absolute focus in the new magic square or the positive centrality of its absolutes as such is taken as selfhood, and it can be seen even now that the true selfhood of man is not his mere existence and that it is not his character and will but rather is his creative reality or actually divine capacity to be in the realm abstracted from all other realms. Selfhood is Self at Source. In experience or in the Ibn Gabirol magic square the approximation to experience of selfhood is harmony. In character or the Socratic magic square the intimation of selfhood in personality is the will-centering sacrifice.

The border concept of level or ground by which selfhood is to be identified and established in correct realization is positive beauty, and in an analysis that is in anticipation of a point of view yet to be established there is here now no more than the centrality of the three positive levels together with double intermediation between the negative extremes of fact and principle and the negative means of beauty and vision. Selfhood is the ultimate drawing of all abstract

considerations to center and never more of principle than fact or of fact than spirit. The extra-and-added elements of the immediate negative levels are blended in selfhood and indeed selfhood is the abstract or divine blending of the nonexistence upward and downward in an effective upward and downward reality. Selfhood in other words is not determined either by visible or invisible actualities but only by its own being in terms of an action on both visible and invisible realms. Selfhood is absolute because it is not of matter, and neither is it of spirit. Consciousness comes to self-realization through an experience that demands initial subjugation to time and space. The soul must have a beginning and also a created situation if it is to be known and to know. Yet the most untutored student must realize that this is not true of a soul in its own essence and that this is the way of self-realization. Similarly the consciousness in addition to the lower push must have the pull of its tie to spirit in terms of an aboveness to time and space. There must be initial spiritual dependence of character or will or desire or simple personality. However the most elementary understanding must realize that this again is the way towards self-realization or spirit's co-operation.

The border concept for selfhood in its distribution of the individual sequence on a given level or ground is organization or action positive, and the positive act of selfhood is its mediate stabilizing of itself at all times or its abstraction of its being from the individual co-operations with experience and character or abstract speculation and self-creative extensions of Source. It is a convention of course that takes the levels as the ground and the vertical distinctions as the structure in order of experience or character and divine creativeness, but with the convention used the vertical necessarily concerns itself with the individualization and the horizontal with the universalization of the concepts. The centrality of selfhood from the vertical or individual point of view reveals the mediation to be between situation and cognition ultimately or action and association tangibly. Selfhood is the reconciliation of act and relationship in visible being or consequence and significance through invisible realization. Such is the negative aspect of selfhood. Positively it is mediate between integration and socialization and so linking pattern to the universal both in its mode of resistance or matter and its mode of intrusion or spirit.

Man's sustainment of his deficiency in the light of this concept of selfhood is revealed in the persistence of a sense of dependence in human consciousness. The average individual can never rise to the totally abstract realization that he of himself and in his own Source is as absolute eternal and universal as the whole of the visible or chemically and physically ordered universe on the one hand and the totality of God or the love-and-right-ordered universe on the other. Fear of the abstract leads the seeker to hold to dependence if not upon objects then on some god.

The actuality of selfhood is in its constancy of extra and added centrality in itself or its continual if not admitted transcendence both of experience and will. Selfhood is evident in the works of man but not his rumination and in the thinking of the abstract mind but not any concrete response to stimulus. Selfhood is the perfection of being apart from experience and character as it utilizes experience in the realms of visible or resisting reality and also but independently makes use of character in the realms of invisible or intruding reality. Selfhood is the mediate peership of being wherewith man stands on matter in open divine companionship.

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